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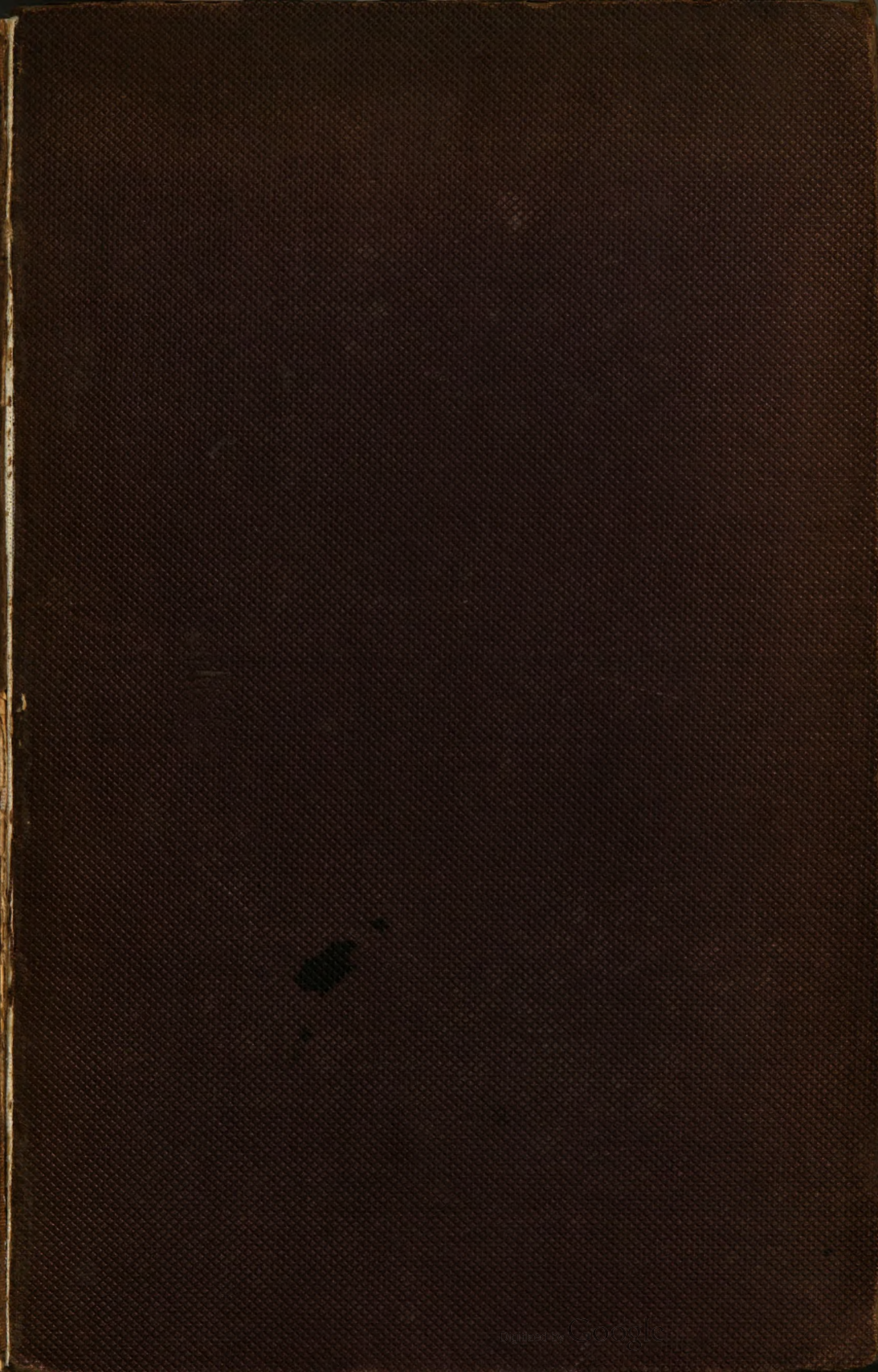
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A

HEBREW GRAMMAR.

1541

HEBREW GRAMMAR

DESIGNED

FOR THE USE OF

SCHOOLS

AND

STUDENTS IN THE UNIVERSITIES.

BY

CHRISTOPHER LEO,

K.

TRANSLATOR OF GESSENIUS' HEBREW LEXICON; AND AUTHOR OF AN EXAMINATION
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P R E F A C E.

THE following Grammar is divided into Three Parts. The first twenty-two pages contain, besides the alphabet and rules for the pronunciation of letters and vowels, a set of rules and examples, gradually introduced, for spelling and reading. The want of proper rules and practical tables for this purpose, which I have experienced in teaching the Hebrew language, induced me to attempt to supply the defect. It is presumed that this portion of the work will be more especially adapted to the instruction of youth at public and private schools. May I be allowed here to repeat the observation, which I have made on another occasion, that it is a just subject of regret that at least the *reading* of Hebrew has not been introduced in our Grammar Schools; as this would effectually remove the difficulty experienced by those gentlemen who are desirous of acquiring a new language, when arrived at the age of maturity The pages from 23 to 32 are, on account of the nature of the subject, designed for those Students who have made some

progress in the language. In them the name and signification of the *Sheva*, *Compound Shevas*, *Quiescent Letters*, *Hard* and *Light Points*, *Kamets Chatuph*, &c. are explained briefly, but, it is expected, more satisfactorily, than in any preceding Grammar.... The pages, from 33 to 42, containing the Accents and their Powers, are likewise designed for the advanced Student. The most important of the accents are the three disjunctive ones, as pointed out in page 40. For Students of the same class are inserted the Critical Marks and Masoretic Notes, in pages 43 and 44.... The Pronouns, Nouns, and Tables of Verbs, which were originally intended to be given in the Second Part, have been inserted in the First, as reading exercises, instead of passages extracted from the Hebrew text; first, for the purpose of uniting, with the practice of reading, an early knowledge of those parts of speech, which is as indispensable for advancement in Hebrew, as in any other language: secondly, because a previous practical acquaintance with the changes of vowels, to which those parts of speech are subjected, will lead to an easier and better comprehension of the Theory of Vowel Changes.

In the Second Part, after the Grammatical Structure and Forms of Words have been pointed out, the parts of speech are so arranged as to facilitate

the acquisition of an etymological knowledge of the language. It is needless to make any remarks on this subject, since the rules connected with this part of Grammar are fully explained and exemplified in pp. 120—217.

With regard to the Third Part, which is appropriated to the Syntax, it has been my chief object to gather the materials for it from the stores of the language itself. The means of adjusting the Syntax of any language must be derived from the original works of Classical authors. The only Classical authors in Hebrew are the Sacred Writers. It is from them alone that we can learn the signification of words individually, and their import when in combination with each other. In short, the various constructions and phrases, peculiar to the Hebrew language, can be ascertained only from the original books of the Old Testament. . . . That the sister dialects, the Chaldee and Syriac, may assist us in the forms and etymology of some Hebrew words and phrases, no one will dispute. The Books of the Old Testament, written after the Captivity, exhibit certain portions written in Chaldee; their remaining parts presenting the Hebrew with much of the Chaldee and Syriac idiom. But it may be fairly doubted whether the Arabic language ever exercised any predominant influence over the Hebrew. It was little known to the Jews until after

the Masorites had settled the reading of the Hebrew text; whilst they spoke Syriac and Chaldee, during their captivity, long before the Masorites existed.... But as the Arabic is a living and also a copious language, and has many roots in common with the Hebrew, it may occasionally serve to illustrate the latter; particularly in the forms and inflections of words, as already pointed out in the Preface to the Second Part of my Translation of Gesenius' Hebrew Lexicon. It is indeed remarkable, that most languages, however closely allied they may be in the original forms of words, differ widely in the construction of their sentences.

The following are the principal points in which the present Grammar differs from all preceding ones:

1. With regard to Nouns; which are here, for the first time, divided into five classes, under which all nouns in the Hebrew language may be easily arranged. An explanation of this matter is given in pp. 48—64. See also Sect. vi. p. 110, where the nouns extracted from the first chapter of Genesis are arranged under the five classes; in order to unfold more fully the utility of the system adopted in the present work.

2. In the rules for the Vowel changes; from which will be seen the reason why some vowels of a word are mutable, and others immutable; the cause of the change of vowels; and the principles

on which the changes of vowels are decided. For a full explanation of this subject, see pp. 89—95.

3. In the rules for the situation of the Accents; i. e. rules showing which vowel in a word is accented by way of preference, &c. See pp. 95—110.

4. In the rule, that the *third* person singular, masculine gender, of the first and second moods*, in all the various conjugations of the verbs, is the root from which the remaining forms in either mood are derived. The infinitive in Hebrew, as well as in all other languages, may be considered as the root with respect to the signification of the verb; and as such, is termed by the Hebrew Grammarians שם הפועל *the infinitive noun*. But the word in the *third* person masculine singular is to be considered in either mood as the root from which the remaining forms in the two moods are derived. This distinction between the two roots is founded, after much reflection, on the concise but judicious remarks made by *Elias Levita* on the *past* and *future* tenses, in his Grammar entitled ספר בחרור fol. 3. under העקר הרביעי, &c., and on his observation on Kimchi's Grammar, noticed in p. 242. Thus the changes of the vowels in the irregular verbs as well as those in the regular ones, either in the first

* With respect to the terms *first* mood, *second* mood, adopted in this Grammar, instead of past, future, tense, see *Tenses*, p. 68, and particularly, Sect. III. p. 240.

or second mood, proceed entirely from the forms which the respective roots assume in those moods. See Observation on the Examples in Chap. II. p. 162, &c.

It has been noticed in p. 170, Obs. 3, that many modern Grammarians follow *Kimchi* in explaining the words, in which (י) becomes quiescent, by the forms of regular verbs. These solutions are fanciful rather than true. Let it be recollected that the vowels were added to preserve the pronunciation in these, as well as in other words; and that the people who pronounced them knew nothing of such explanations, but learned to pronounce their words, as all other people learn to pronounce the words in their own language, from continual practice. To imagine that the inventors of the vowel-points proceeded to settle the pronunciation on such theoretical principles, would lead us to suppose, that the Hebrews uttered every word or syllable of their language on some regular plan; which upon sober reflection can scarcely be admitted. If in modern languages, where vowels are used, we are unable to state why syllables spelt with the same vowels are so much at variance with each other in their sounds, for instance, why in English, *lead*, *mead*, *plead*, *bead*, are differently pronounced from *head*, *lead*, *stead*, *bread*; how shall we be able to account for such variations in Hebrew; a language for a length of time without written vowels?—It is from

the vowels that we learn how the words were formerly, and how they still ought to be pronounced: for instance, we know by the vowels why the ה is pronounced in נָהַ and not in נִהַ, the (ו) in עִוָּה and not in עוֹוָה, &c.; hence we may infer from the vowels in these words, that the letters י, ו, ה, א, were in some words used as consonants, and in others as quiescent; and hence too they are called quiescent letters. But to convert the verbs, which become irregular on account of the root containing one of the quiescent letters, into the form of regular verbs, is not only useless, but tends rather to confound the pronunciation of words, than to distinguish them from each other.

The remarks on Neuter Verbs, and on the form and force of each Conjugation, as well as those on the Phrases, Ellipses, and Arrangement of Words, will be found to be perspicuous, and copiously exemplified.

The observations on the Power of the Accents and the Order of their Consecution, given in the Appendix, are as plain and comprehensive as the nature of the subject will admit.

As it was my first object to render the explanation, whether of the Grammatical Rules, or the Syntax, as clear as possible, I have, for that purpose, carefully perused the most celebrated works on those subjects. For many valuable remarks I am indebted

to *Kimchi*, *Elias Levita*, *Buxtorf*, as well as to the more modern writers, *Mendelssohn*, *Ben Zeb*, *Gesenius*, *Lee*, *Ehwald* and *Stier*; but no authors have afforded me more information on the niceties of Hebrew Grammar than Gesenius, and the modern German Jewish Commentators, who really abound with the most important Classical and Critical observations on the language under consideration. Thus by availing myself of the labours of my predecessors, and at the same time by assiduously studying the Hebrew text, to ascertain the correctness or incorrectness of their decisions, I may perhaps venture to expect, that this publication will be found useful to the learner, as well as to the more accomplished Scholar. Of this at least I am certain, that neither rules nor remarks have been advanced in this work which have not been duly illustrated by suitable examples from the Hebrew Bible.

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HEBREW GRAMMAR.

PART I.

COMPREHENDING

THE ELEMENTS OF THE LANGUAGE.

CHAP. I.

ON ORTHOGRAPHY AND PRONUNCIATION.

CONTAINING

1. *The Alphabet.*
 2. *The Pronunciation of Letters.*
 3. *The Vowels.*
-

SECTION 1.

ON THE ALPHABET.

The Hebrew alphabet consists of twenty-two letters, and is read from the right to the left.

THE ALPHABET.

א ב ג ד ה ו ז ח ט י כ
 caph yod teth hheth zain vav hé daleth gimel beth aleph

ל מ נ ס ע פ צ ק ר ש ש ת
 tav sin shin resh koph tsadé pé àin samech nun mem lamed

The letters of the Hebrew Alphabet compared with those of the English.

NAME	LETTER	SOUND	NAME	LETTER	SOUND
Aleph	א*	—	Mem	מ	<i>m</i>
Beth	ב*	<i>b</i>	Nun	נ	<i>n</i>
Gimel	ג*	<i>g</i> in <i>go</i>	Samech	ס	<i>s</i>
Daleth	ד*	<i>d</i>	Ain	ע*	—
Hé	ה	<i>h</i>	Pé	פ*	<i>ph</i>
Vav	ו	<i>v</i>	Tsadé	צ	<i>ts</i> in <i>mats</i>
Zain	ז	<i>z</i>	Koph	ק	<i>k</i>
Hheth	ח*	—	Resh	ר	<i>r</i>
Teth	ט	<i>t</i>	Shin	ש	<i>sh</i>
Yod	י	<i>y</i>	Sin	ש	<i>s</i>
Kaph	כ*	<i>c</i> in <i>can</i>	Tav	ת*	<i>th</i>
Lamed	ל	<i>l</i>			

* For the pronunciation of these letters see Section II.

Final letters.

ך caph; ם mem; ן nun; ף pé; ץ tsadé.

These five letters are always used at the end of words. viz. ך for כ, ם for מ, ן for נ, ף for פ, ץ for צ.

Dilatable letters.

ת, ם, ל, ה, א.

The Hebrews never divide a word at the end of a line. In order therefore to avoid leaving an empty space, the line is extended by protracting one or more of the above letters.

The learner should carefully mark the difference between those letters which have a similarity to each other: viz. ווּן, הַהַת, דֶּרֶךְ, גֶּנֶּ, בֶּכֶּ. מֶמֶּ, םֶם, עֶצֶּ.

SECTION II.

ON THE PRONUNCIATION OF LETTERS.

The letters are divided into five classes, according to the organs by which they are pronounced: viz. —

Gutturals .. אההע	Pronounced by the by the by the by the by the	by the throat	By way of remembrance called	אֶהֶהֶע
Palatals גיכק		by the palate		גִּיכֶּק
Linguals ... דטלנת		by the tongue		דִּטְלָנֶת
Dentals זסשרצ		by the teeth		זִסְשֶׁרֶץ
Labials בומפ		by the lips		בִּומֶפ

These divisions ought to be born in mind, since the letters of the same organ frequently interchange with each other.

There are no sounds in the English language corresponding to ע, ה, א.

א is a very soft breathing, similar to the *spiritus lenis* in Greek.

ה has the sound of the German *ch* after *a, o, u*, as in *nach, noch, buch*, or in the Scotch *loch*.

ע originally had, most probably, a deep guttural sound, something like *gh* in *ghost*, but is at present scarcely distinguishable from א.

The letters א ה ו י are called quiescents, because they are frequently not sounded when preceded by some of the vowels.

On the Point in the body of a letter called דגש חזק
i. e. hard point, or דגש קל i. e. light point.

The *hard point* in a letter, doubles its pronunciation, and, if the orthography require it, may be placed

in any letter of the alphabet, except the gutturals, and ך.

The *light point* is found only in the letters כ ג ך כּ פּ ת and suppresses their aspirate in the pronunciation. For instance, פּ and תּ are, as we have seen, aspirated in the pronunciation, having respectively the sound of *ph* and *th*: but פ and ת, with a dot or point in them, are sounded like *p* and *t*.

Obs. It is probable that a distinction was originally made in the pronunciation of all these six letters, according as they were written with or without a point; but at present we can only make a clear difference between פּ and פ, תּ and ת. Some Grammarians, however, have distinguished כּ from כ, and גּ from ג, by giving כּ the sound of *v*, and כ the sound of *b*: also by giving גּ the sound of *ch* in German after *e* or *i*, they distinguish it from ג to which they assign the sound of *k*. But these minute distinctions serve rather to confound than facilitate the pronunciation. Between the letters גּ, ג, ךּ, ך, few Grammarians contend for a distinction. The light point is generally found in these letters when they begin a word or syllable.

On the point in the body of the letter ה called מְפִיק
i. e. pronounced.

The point in ה takes place at the end of a

word, and shews that the letter **ṛ** is to be heard in the pronunciation.

The letter **ṣ** with the point on the left hand, has the sound of *s*; and **ṣ̣** with the point on the right hand has that of *sh*. Here a difference in orthography denotes also a difference in signification.

SECTION III.

ON THE VOWELS.

There are ten vowels; five of which are long vowels, and five, short vowels. The sound of the short vowels is the same as that of the long, except as to its duration. The following two tables exhibit the name, character, and sound of these vowels.

1. *The five long Vowels.*

NAME.	CHARACTER.	SOUND.
Kamets	— ṛ	<i>a</i> in <i>father</i>
Tseré	— ṛ̣	<i>e</i> in <i>were</i>
Chirik	ṛ̣— ṛ̣	<i>i</i> in <i>machine</i>
Cholem	ṛ̣	<i>o</i> in <i>bone</i>
Shurek	ṛ̣	<i>u</i> in <i>sure</i>

2. The five short Vowels.

NAME.	CHARACTER	SOUND.
Pathach	— -	<i>a</i> in shall
Segol	— ∴	<i>e</i> in bed
Chirik	— .	<i>i</i> in pin
Kamets Chatuph	— ⋮	<i>o</i> in rock
Kibbuts	— ⋈	<i>u</i> in full

On the name, character and use of the two points (∴) placed vertically under a letter, called שְׁוָא Sheva.

The name of this character signifies false, and its use is to show that the letter under which it is placed has no vowel, but that such a letter is to be pronounced either with its succeeding or preceding vowel or syllable. The sound of *Sheva* is indeed expressed in all other languages, though not marked : for instance in the words *grace*, *pride*, our organs involuntarily express a vowel sound between the letters *g. .r* and *p. .r*, and both are pronounced as if with a rapid *e* as *gërave*, *përïde* or *grave*, *pride*. The difference in the pronunciation of (:) and (∴) may be exemplified by the words *blow* and *below*, which would be written in Hebrew בָּלוּ and בִּלּוּ respectively.

With *Sheva* are immediately connected the three compound *Shevas* in characters, names, and use; viz.—

(ֿ) Chateph-Pathach, *i. e.* rapid Pathach.

(ֿֿ) Chateph-Segol, — rapid Segol.

(ֿֿֿ) Chateph-Kamets, — rapid Kamets Chatuph.

The compound *Shevas* are usually placed under the guttural letters **ע**, **ח**, **ה**, **א**, instead of the simple *Sheva*, for the purpose of facilitating their enunciation.

On Pathach (ֿ) under the letters ע, ח, ה, called פֿתַח גְּנוּבָה i. e. Furtive Pathach.

Pathach under one of these letters, at the end of a word, when preceded by any of the long vowels, except Kamets, is pronounced as if an Aleph with Pathach were before the guttural letter.

On the letters א ה ו י

When one of these letters is preceded by any of the vowels with which it coalesces in sound, it is said to be quiescent.

א *Aleph* coalesces, or is quiescent, when preceded by any letter pointed with almost any vowel, but most frequently when preceded by a letter with Kamets (ֿ).

ה *Hé* coalesces, or is quiescent, when preceded by a letter with Kamets (ֿ) or Tseré (ֿֿ).

ו *Vav* coalesces, or is quiescent, when used as Cholem װ, or Shurek װ.

י *Yod* coalesces, or is quiescent, when preceded by a letter with Chirik ֿֿ or Tseré ֿֿֿ.

CHAPTER II.

ON SPELLING AND READING

CONTAINING

1. *Monosyllables.*
2. *Words of two syllables.*
3. *Words with a hard point, דָּגֵשׁ חָזק*
4. *Words with a light point, דָּגֵשׁ קל*
5. *Words ending in a guttural letter with Pathach.*
6. *Words of various syllables.*

Obs. 1. By the words, long vowel, or short vowel, in the following tables, is meant a letter pointed with such a vowel.

Obs. 2. By the word vowel only is meant a letter pointed with any of the vowels.

Obs. 3. By the word Sheva (:) is meant a letter pointed with a (:), but Sheva is seldom placed under a letter at the end of a word.

Obs. 4. The Hebrews read from the right to the left, and the consonant is pronounced before the vowel.

SECTION I.

MONOSYLLABLES.

Rule I.—Every long vowel forms a syllable.

TABLE I.

Containing the monosyllables formed by all the letters of the alphabet with the five long vowels.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	ת	ת
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	ת	ת
אי	בי	גי	די	הי	וי	זי	חי	טי	יי	כי	לי	
מי	ני	סי	עי	פי	פי	צי	קי	רי	שי	שי	תי	תי
או	בו	גו	דו	הו	וו	זו	חו	טו	יו	כו		
לו	מו	נו	סו	עו	פו	צו	קו	רו	שו	שו	תו	תו

Rule II.—Every long vowel may have a quiescent letter after it to form a syllable.

TABLE II.

Containing monosyllables formed by a long vowel with a quiescent letter.

אָא	אֵי	אִי	אָו	אֵו	אִו	כָּא	כֵּי	כִּי	כָּו	כֵּו	כִּו
גָּא	גֵּי	גִּי	גָּו	גֵּו	גִּו	דָּא	דֵּי	דִּי	דָּו	דֵּו	דִּו
הָא	הֵי	הִי	הָו	הֵו	הִו	וָא	וֵי	וִי	וָו	וֵו	וִו
זָא	זֵי	זִי	זָו	זֵו	זִו	חָא	חֵי	חִי	חָו	חֵו	חִו
טָא	טֵי	טִי	טָו	טֵו	טִו	כָּא	כֵּי	כִּי	כָּו	כֵּו	כִּו
לָא	לֵי	לִי	לָו	לֵו	לִו	מָא	מֵי	מִי	מָו	מֵו	מִו
נָא	נֵי	נִי	נָו	נֵו	נִו	סָא	סֵי	סִי	סָו	סֵו	סִו
עָא	עֵי	עִי	עָו	עֵו	עִו	פָּא	פֵּי	פִּי	פָּו	פֵּו	פִּו
צָא	צֵי	צִי	צָו	צֵו	צִו	קָא	קֵי	קִי	קָו	קֵו	קִו
רָא	רֵי	רִי	רָו	רֵו	רִו	שָּא	שֵׁי	שִׁי	שָׁו	שֵׁו	שִׁו
שָּא	שֵׁי	שִׁי	שָׁו	שֵׁו	שִׁו	תָּא	תֵּי	תִּי	תָּו	תֵּו	תִּו

Rule III.—Every short vowel must have a Sheva (:) after it to form a syllable.

TABLE III.

Containing Monosyllables formed by the five short vowels followed by a Sheva.

אב	אל	אם	אן	אם	בר	בן	בן	בם	בר
גם	גש	גל	גר	גם	דם	דל	דל	דל	דם
הב	הם	הן	הר	הם	וה	ול	וה	וה	ור
זב	זר	זם	זן	זל	חם	חן	חש	חם	חק
טל	טם	טן	טף	טר	יד	יש	יר	ים	יל
כב	כם	כל	כל	כר	לב	לח	לח	לם	לל
מז	מן	מן	מן	מם	נב	נג	נב	נח	נץ
סל	סר	סר	סל	סל	ער	עץ	ער	ער	עז
פר	פן	פל	פז	פר	צב	צץ	צב	צב	צק
קו	קר	קם	קל	קם	רב	רש	רר	רד	רם
שד	של	שם	שם	שר	תם	תן	תר	תם	תם

Rule IV.—Every Sheva (:) or compound Sheva, beginning a word or syllable, must be pronounced with the succeeding vowel.

TABLE IV.

Containing monosyllables formed by a short or a long vowel and beginning with a Sheva (:)

לֵאב	כֵּבֶן	בִּגְל	גִּדְל	כֶּהֶם	לִיד
כֶּטֶף	לִכֵּל	וֵאל	כֶּאֱם	דִּבֵּר	זִקֵּן
פֶּקֶד	לֵאֶץ	קֵטֵל	וֶחֶם	וֶשֶׁם	דִּחֵל
כֶּתֶם	רֶשֶׁם	דִּבֵּשׁ	שֶׁכֶּם	לֶהֶן	וִזֵּן
בֶּחֶם	מֵטֵר	וִישׁ	כֶּאֱם	לֶחֶק	בֶּקֶם
בִּיד	וֶגֶשׁ	בֶּקֶר	לֶקֶד	לֵלֵל	בֶּבֶת
בֶּבֶן	יֵלֵד	כֶּעֶר	בֶּצֶק	זֶמֶן	לֶכֶם
וֶכֵּל	מֵעֶר	זֶרֶם	כֶּנֶף	בֶּחֶן	וֶרֶק
כֶּפֶז	בֶּרֶר	כֵּלֵל	כֵּלֵל	כֵּלֵל	כֵּלֵל
כֵּלֵל	שֶׁרֵט	שֶׁרֵט	שֶׁרֵט	שֶׁרֵט	שֶׁרֵט
רֵצִץ	רֵצִץ	רֵצִץ	רֵצִץ	רֵצִץ	סֶתֶם
סֶתֶם	סֶתֶם	סֶתֶם	סֶתֶם	לֵבֵד	לֵבֵד
לֵבֵד	לֵבֵד	לֵבֵד	קֵטֵל	קֵטֵל	קֵטֵל
קֵטֵל	קֵטֵל	שֶׁלַח	כֶּעֶב	מֶרֶן	בֶּשֶׁב

גָּדַל	גָּדַל	גָּדַל	גָּדַל	גָּדַל	וְטָר
רָאם	וָאֵת	בָּעֵר	וִיד	וִיד	רָשָׁם
רָשָׁם	רָשָׁם	רָשָׁם	רָשָׁם	בָּנָה	גָּשָׁה
מָצָא	שָׁעָה	שָׁבָה	קָחָה	רָפָא	לָכָה
צָבָא	נָשָׂא	בָּנִי	כָּלִי	יָפָה	טָרָה
שָׁנִי	מָנָה	רָאָה	פָּנִי	גָּלִי	שָׁתָה
נָוָה	זָרָה	בָּנִי	כָּלִי	מָרִיא	דָּלִי
פָּרִי	גָּדִי	צָבִי	שָׁבִי	לָחִי	נָהִי
וְהִיא	כָּלָא	כָּמוֹ	כָּנוֹ	דִּיּוֹ	כָּמוֹ
כָּכָה	וְלוֹ	נָשָׂא	בָּשׂוּא	רָאָה	שָׁבוּ
תָּאוֹ	רָאוּ	שָׁבוּ	קָחוּ	רָדוּ	גָּשׁוּ
פָּרוּ	רָבוּ	פָּנוּ	וְהוּא	שָׂאוּ	לָכוּ

אָנִי	עָנִי	חָלִי	חָגִי	חָרִי	רָאִי
חָכֵם	עָמֵק	חָכֵם	חָחִי	אָרִי	אָבִי
עָנָה	עָשָׂה	הָלָא	הָכִי	הָכִי	אָזָד
אָזָא	הָגֵם	אָלִי	עָנִי	אָהִי	חָוָה
חָזָה	חָצִי	אָמַר	אָוִיל	אָדוּם	אָסָד

Rule V.—Every long vowel accented, and followed by a Sheva (:) forms a syllable.

TABLE V.

Containing monosyllables formed by a long vowel with a Sheva (:) after it. (See p. 9. Ch. ii. Obs. 3.)

אֹר	אֹת	אִישׁ	אֵב	אֶב
בֹּז	בֹּר	בִּין	בֵּית	בֶּר
גֹּשׁ	גֹּג	גִּיל	גֵּב	גֶּב
דֹּר	דֹּר	דִּין	דֵּךְ	דֶּג
הֹם	הֹן	הִין	הֵם	הֶר
זֹן	זֹב	זִיד	זֵד	זֶו
חֹץ	חִיק	חִיל	חֹן	חֶם
טֹר	טֹב	טִיט	טֵיט	טֶל
בֹּר	כֹּל	כִּיד	יֵשׁ	יֶד
לֹז	לֹג	לִין	לֵב	לֶז
מֹל	מֹל	מִין	מֵת	מֶז
נֹם	נֹד	נִין	נֵד	נֶר
סֹג	סֹד	סִיר	סֵט	סֶר
עֹל	עֹר	עִיר	עֵד	עֶר
פֹּל	פֹּץ	פִּיד	פֵּישׁ	פֶּר
צֹר	צֹם	צִין	צֵל	צֶר
קֹל	קֹם	קִיר	קֵץ	קֶם
רֹץ	רֹם	רִיב	רֵים	רֶשׁ

שׁוֹר	שׁוֹר	שׁוֹר	שׁוֹר	שׁוֹר
תּוֹר	תּוֹר	תּוֹר	תּוֹר	תּוֹר

Rule VI.—Every short vowel accented forms a syllable without a Sheva (:) following.

TABLE VI.

Containing the monosyllables formed by all the letters of the alphabet with the five short vowels accented.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	ת	ת
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	ת	ת
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	ת	ת
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	ת	ת
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	ת	ת

SECTION II.

WORDS OF TWO SYLLABLES.

Rule VII.—A Sheva (:) coming between two vowels must be pronounced with the second, if preceded by a long vowel without an accent.

TABLE VII.

Containing words of two syllables in which a Sheva (:) follows a long vowel.

אֶמְרָה	אֵי מְרָה	אֵי מְרָה	אֵי מְרָה	אֵי מְרָה
אֶסְפָּה	אֵי סְפָה	אֵי סְפָה	אֵי סְפָה	אֵי סְפָה
חִשְׁבָּה	חֵי שְׁבָה	חֵי שְׁבָה	חֵי שְׁבָה	חֵי שְׁבָה
כָּתַבָּה	כֵּי תְבָה	כֵּי תְבָה	כֵּי תְבָה	כֵּי תְבָה
אֶלְכָּה	מֵי לְאָה	מֵי לְאָה	מֵי לְאָה	מֵי לְאָה
זַעֲמָה	נֵי לְכָה	נֵי לְכָה	נֵי לְכָה	נֵי לְכָה
פָּצְתָה	עֵי דָךְ	נֵי רְדָה	שֵׁ רְצוּ	גֵּ שְׁנָה
תִּלְכוּ	גֵּ בְרוּ	מֵ פְתִים	תֵּ צְאוּ	יֵי כְלוּ

Rule VIII. — A Sheva (:) coming between two vowels must be pronounced with the first, if it be a short vowel: but a compound Sheva is always pronounced with the succeeding vowel.

TABLE VIII.

Containing words of two syllables in which a Sheva follows a short vowel.

אֶבֶן	דָּלְתִי	חֹשֶׁתִי	כֶּרֶם
אֶצֶבֶעַ	עֶגְלָה	אֶתְכֶם	שֶׁנֶּחֱבֵה
בֶּנֶדִי	דֶּבֶשִׁי	צֶלְצֵל	קֶלֶקֶל
אֶזְנִי	בֶּשֶׁתִי	בֶּשֶׁמִי	גֶּרֶנִי
טֶמֶאָה	גֶּדְלוֹ	כֶּרֶבֶל	אֶמֶלֶל
דֶּנְתִי	רֶדְתִי	אֶזְרַח	מֶלְצָר
מֶצְוָה	קֶשֶׁרִי	יֶשֶׁרִי	חֶדְשִׁי
קֶמֶצוֹ	אֶרְוָה	אֶרְצִי	הֶבֶה
אֶבִּיזֶן	לֶחֶלֶח	זֶלְזוּל	מֶשֶׁתָּה
יַעֲשֶׂה	נֶאֱמָן	גֶּאֱלִי	יֶהְמוּ

SECTION III.

WORDS WITH דָּגֶשׁ חֶזֶק

Rule IX.—A letter with a point in it must be doubled in the pronunciation when preceded by a short vowel. This point, called דָּגֶשׁ חֶזֶק *a hard point*, may be placed, if the orthography requires it, in any of the letters except א ה ח ע ר

TABLE IX.

Containing words in which the second letter has a דָּגֶשׁ חֶזֶק inserted, and is preceded by one of the short vowels.

PRONOUNCED	WRITTEN	PRONOUNCED	WRITTEN
אֶדִיר	אֲדִיר	אֶבִיר	אֲבִיר
גֶּנֶב	גֻּנֶב	אֶמָּה	אֲמָה
אֶגֶשׁ	אֲגֶשׁ	אֶשָּׂה	אֲשָׂה
אֶגַּע	אֲגַע	אֶגֹּף	אֲגֹף
חֶטֶא	חֲטָה	אֶשָּׂה	אֲשָׂה
נִיסִים	נִסִּים	עֵתִים	עֲתִים
גִּזִּי	גֻזִּי	אֶנָּה	אֲנָה
רֶנִּי	רֻנִּי	חֶגָּא	חֲגָא
יֶלֶד	יֻלֶּד	גֶּלַח	גֻּלַח
תֶּמֶי	תֻּמִּי	אֶכֶּל	אֲכֶל

SECTION IV.

WORDS WITH קָלֶּה

Rule X.—When one of the aspirated letters **בגדכפת** begins a word or syllable, a point is inserted to suppress its aspiration. This point is called קָלֶּה *a light point*.

TABLE X.

Containing words in which an aspirate letter begins a word or syllable, and has קָלֶּה inserted.

בְּרָא גְדוֹל דָּרָךְ כָּרֶם פְּרִי תֵנוּךְ
 אֲרָבָה גְרֵנָשִׁי וַיְבִדֵּל אֲשַׁכְנֹז מִשְׁפָּחוֹת
 לְמִדָּת בַּיּוֹם דִּנְתִּי פֶשֶׁר כְּרָמִי בְרַב־ת
 בְּרֵאשִׁית פְּלִגְשִׁים תֵּנוּךְ גִּשָּׁה בִשְׂרָה
 בְּרַב־ת נִבְדִּי גִלְגֵּל פֶּשֶׁתִּי אֲגִדֵּל
 כֶּסֶף גְּרֵתִי פֶגַעִי כְּרָפֶס נִפְתִּי
 פְּרוּחַ חֶרֶב־ת פֶּקֶד־ת רִב־ת כְּרָפֶס
 גִּדֵּל אֲרָבָה פֶּדִיוֹן נִגְדֵךְ נֶסֶת־תֵּרָה

SECTION V.

WORDS ENDING IN A GUTTURAL LETTER WITH PATHACH (-).

Rule XI.—Pathach under the letters ע ה ח at the end of a word, when preceded by any of the long vowels, except (־), is pronounced as if Aleph with (־) went before the guttural letter. This Pathach is termed פְּתַח גְּנוּבָה *furtive Pathach*.

TABLE XI.

Containing words ending with a guttural letter pointed with (-).

PRONOUNCED	WRITTEN	PRONOUNCED	WRITTEN
שִׁי אַח	שִׁיחַ	רִי אַח	רִיחַ
מִגְּבִי אַח	מִגְּבִיחַ	גְּבוֹ אַח	גְּבוֹחַ
רוֹ אַח	רוֹחַ	רַ אַע	רַע
לוֹ אַע	לוֹעַ	חוֹ אַח	חוֹחַ
כוֹ אַח	כוֹחַ	לִי אַח	לִילִיחַ
סְפִי אַח	סְפִיחַ	רְקִי אַע	רְקִיעַ
גְּבִי אַע	גְּבִיעַ	יְרַ אַח	יְרַח
מְנַצֵּ אַח	מְנַצֵּחַ	מוֹ פִּ אַח	מוֹפִּחַ

SECTION VI.

WORDS OF VARIOUS SYLLABLES.

TABLE XII.

הָמָה	כִּי	אֵיכָה	הוּא	וְעָה	עֵז
תָּנוּ	זָכַר	נֹרָא	גָּרָה	עַל	נָתַן
אֵל	לָעַם	וְעֵזוּ	אוֹרִי	שָׁנָה	תָּנָה
אֲבָרָהֶם	יִשְׂרָאֵל	רַחֲמֶיךָ	אֱלֹהִים		
אֵיכָתִי	הָעִירָה	עוֹלָתִי	בֵּיתְךָ	פָּדִיתִּי	
טוֹבָתִי	גּוֹרְלִי	כֶּהֱנָה	קָרָאתִי	יִצְאָתִי	
דוֹדָתִי	תּוֹלַעָה	תִּימָנָה	וְאִירָא	זוֹלָתִי	
סוֹחָרָה	שִׁיבָתִי	צָרָתִי	אֶגוּדָה	עֲבוּדָה	
הִלִּיכָה	בְּלִימָה	בָּרָכָה	פָּקוּדָה	גְּדוּלָה	
תְּמִימָה	שִׁרְפָה	חֲרָדָה	אֲמִרָתִי	שְׁלַחָתִי	
תּוֹרָתְךָ	שְׁמִרָנוּ	עֲמִדָתִי	הִלְכָנוּ	בְּפִינוּ	
אֲבִירִים	אֲבִטִּיחִים	גִּבְנָנִים	אֲשַׁפְּתוֹת		
מִקְדָּשִׁים	קִרְבָּנוֹת	בְּרַכָּתֶם	קִדְשָׁתֶם		
מִמַּחֲרָת	מִחֲשׁבוֹתֶם	מִמְלָכָת	תִּפְאָרֶת		
מִמּוֹשְׁבַּתֵיכֶם	אֲנֻקְתְּכֶם	קִרְבְּנֶכֶם	מִשְׁמֵרֶתֶם		

CHAPTER III.

CONTAINING

ADDITIONAL REMARKS.

1. *On the Sheva and division of words into syllables.*
2. *On the Quiescent letters א ה ו י.*
3. *On the insertion of חֶזֶק פֶּגַשׁ and לֶגַשׁ קָל.*
4. *On Cholem, Shurek, and Kamets Chatuph.*
5. *On the commutation of the consonants.*
6. *On the numerical power of the letters.*

SECTION I.

ON THE SHEVA (:) AND DIVISION OF WORDS INTO SYLLABLES.

It has already been observed that the word שְׁוָא *Sheva* signifies false, and the use of placing it under a letter is to indicate that the letter has no vowel, but only the property of a consonant.

Obs. In a language where the vowels consist of Points only, it was perhaps a grammatical precaution to mark even the absence of a vowel.

A letter with Sheva (:) at the beginning of a word or syllable, is termed by the Hebrew Grammarians **שְׁוָא נָע**, literally, *a moveable Sheva*, that is, connected, or pronounced with the succeeding vowel.

A letter with Sheva (:) at the end of a word or syllable, is termed **שְׁוָא נֶחֱסֵד** literally, *a perceptible Sheva quiescent*, that is, pronounced with the preceding vowel: however, in both cases it is a consonant.

Since a letter with (:), wherever it occurs, is to be considered as a consonant, and the division of words into syllables depends on the correct appropriation of one or two consonants, when coming in the middle of a word, to their respective vowels, all the preceding rules for dividing words into syllables may be reduced to two general rules.

G. Rule 1.—A consonant coming between two vowels must be joined to the first if preceded by a short vowel without an accent, or a long vowel with an accent; and must be joined to the second if preceded by a short vowel with an accent, or a long vowel without an accent.

G. Rule 2.—Two consonants coming between two vowels must always be divided: namely, the first must be joined to the preceding, and the second to the succeeding.

The compound Sheva (ֿ), (ֿֿ), or (ֿֿֿ), instead of the *simple Sheva* (:), is used under the guttural letters **ע ק ח א** when any of them begins a word or syllable. The reason appears to be,

that these letters, if pointed with a simple (:) only, cannot, on account of the difficulty of their sound, be well enounced with another consonant, without being almost absorbed in the pronunciation. For instance, **לֵא, נִי, מֵת, הָלֵא, אֲנִי, אֲמַת** would sound like **מֵת, נִי, מֵת, הָלֵא, אֲנִי, אֲמַת** hence a (·) (·) or (·) is added to the Sheva (:), as **מֵת, נִי, מֵת, הָלֵא, אֲנִי, אֲמַת** to facilitate their enunciation. A guttural letter following a short vowel, will, for the same reason, take one of the compound Shevas, instead of a simple one. If it be asked which of the compound Shevas, the answer is, one which will coalesce in sound with the preceding short vowel. E. g. **יָחֲנוּ** *ya-chanu* for **יָחֲנוּ** *yach-nu*; **אֲחֻלִּי** *o-holi* for **אֲחֻלִּי** *oh-li*; **אֲחֶרֶי** *e-cheru* for **אֲחֶרֶי** *ech-ru*. It may also be proper to remark that a *compound sheva* under any letter, is virtually considered, as a *simple sheva*.

Obs. 2. Sheva (:) is generally omitted at the end of a word, but is always placed in the final letter **ת**, and under the letters **ת פ ק ט ב ג ד** when preceded by any other letter with *Sheva* or *Pathach* as, **אֵת, קֶשֶׁט, תְּשֻׁבָּה**

SECTION II.

ON THE QUIESCENT LETTERS א ה ו י

These letters, by way of remembrance called **אֶהְיֶה** *Ehēvi*, having a feeble sound, are often not heard in the pronunciation, when preceded by some of the vowels with which they coalesce in sound. Hence they are called quiescents.

א, which is more feeble in sound than the rest of the quiescents, coalesces with almost any vowel. For instance, with (·) (·) (·) (·) (·) (·) and (·) as **נָא, צָא, רָאשׁוֹן, בָּא, לְקִרְאָת, תְּמַצָּאנָה, פְּאָרָה**, and is even frequently found after another quiescent letter, as **חָטָא, וִירָא** or after a consonant **הִיא, הוּא**

ה coalesces with (◌◌) (◌◌◌) (◌◌◌◌) and (◌◌◌◌◌) but always at the end of a word as בָּנָה, מַחְנֶה, אֶהְיֶה, מָה, גִּלָּה.

ך coalesces only with ו and י as לוֹ, לִי.

י coalesces only with (◌◌) and (◌◌◌) as פָּנִי, מִי

But when the quiescent letters do not coalesce with the preceding vowel sounds, they are to be considered as consonants. For instance, נוּ, גּוּ, וּוּ, קוּ, גִּלְיָה, גּוֹי, פָּנִי, אֶדְנִי, חִי, שָׁלוֹ.

Obs. Some modern Grammarians say, when י is preceded by (◌◌) (◌◌◌) or ו, a diphthong is formed; but a diphthong has the sound of a simple vowel, which is not the case in the words חִי *Hhoy*, אֶדְנִי *Adonáy*, גּוֹי *Goy*, גִּלְיָה *Galúy*, where the *Yod* is as much a consonant as the *y* in boy.

SECTION III.

ON THE INSERTION OF דָּגֶשׁ חֶזֶק AND דָּגֶשׁ קָל.

I. דָּגֶשׁ חֶזֶק (*a hard point*), which may be inserted in any letter of the alphabet except אההער (called by way of remembrance אַחֲהֶעֶר *Achhar*), causes the letter in which it is placed to be doubled in the pronunciation. It is generally found after a short vowel without an accent.

The Hebrew Grammarians have made the following divisions of the דָּגֶשׁ חֶזֶק.

1. דָּגֶשׁ תִּשְׁלוּם *Dagesh Compensative.*
2. דָּגֶשׁ סִימָן הַבְּנֵן *Dagesh Formative.*
3. דָּגֶשׁ תַּפְאֶרֶת הַקְרִיָּאָה *Dagesh Euphonic.*

1. When a Dagesh is inserted to compensate for the preceding letter which has been dropped, it is called *Dagesh compensative*; for instance, סָפֵר for סָפְרָה; אָנֹכִי for אֲנִי: the ך is here assimilated to ך, and represented by a hard Dagesh.

2. When Dagesh arises in the process of formation, it is called *Dagesh formative*; for instance, לָמַד he taught, from לָמַד to learn.

3. When Dagesh is inserted to unite and facilitate the reading of two words, it is called *Dagesh euphonic*. For instance, מִדְּרָגָה, מִדְּרָגָה are each considered as forming a single word of two syllables, namely מִדְּרָגָה, מִדְּרָגָה; compare מִדְּרָגָה for מִדְּרָגָה Exod. iv. 2. מִלְּקָם for מִלְּקָם Isa. iii. 15. מִמָּהם for מִמָּהם Ezek. viii. 6. Examples of the word מִ with a hyphen united to another monosyllabic word, by a dagesh in the first letter, are very frequent. But even words of two and three syllables, with and without a hyphen, are often united to another word of one or two syllables by a dagesh in the first letter. Instances are מִמְּדַנְעִים, מִמְּדַנְעִים, read מִמְּדַנְעִים מִמְּדַנְעִים, Isa. v. 5. Ps. cxxxiii. 1. Is. viii. 2. Gen. ii. 18. iii. 12. Without a hyphen, מִמְּדַנְעִים, מִמְּדַנְעִים, 2 Kings, i. 4, 6, 16. Gen. xii. 18. xxi. 26. xxiii. 9. xxiv. 42. xxxi. 27. 1 Sam. x. 3. xx. 9. xxiv. 5. 22. Isa. xl. 7. 10. Num. xxv. 13. Isa. viii. 2. Gen. xix. 14. Ps. lxviii. 19. cxviii. 25.

II. רֶגֶשׁ קָל, (*the light point*) which is inserted in one of the aspirated letters, בֶּגֶד כֶּפֶת (by way of remembrance called בֶּגֶד כֶּפֶת *Begad Kephath*), when beginning a word or syllable, deprives the letter of its aspirated sound, for instance תְּרוּ, פְּרִי are pronounced *tohú, p'ri*, not *thohú, ph'ri*. The rules for the insertion of רֶגֶשׁ קָל in the aspirated letters are:

1. At the beginning of a sentence, as בְּרֵאשִׁית.

2. At the beginning of a word, or syllable, when preceded by a word or syllable terminating in a consonant, as *עֵץ פֶּרִי, עַל־כֵּן, פְּקֻדָּתָם, יִלְבֹּשׁ*.

3. At the end of a word after a consonant *וַיֵּשֶׁת*.

But when a word beginning with an aspirated letter is preceded by one terminating in a quiescent letter, the insertion of Dagesh depends on the accent of the preceding word.

If it have a disjunctive accent on the ultima, or the tone accent on the penultima, the point is inserted; but if it have a conjunctive accent or Makkeph, the point is not inserted. Instances with a disjunctive accent on ultima, or the tone accent on penultima, are: *וַיֵּרְדּוּ בְּדִגְתָּ* Gen. i. 28. *וַעֲשֶׂה פֶרִי* i. 11. which compare with *יְהִי־בֶקֶר* i. 5. 8. The former word having in the first passage a conjunctive accent, and in the second a Makkeph (-). With regard to the forms, names &c. of the disjunctive and conjunctive accents, see the Tables of Accents, p. 35, &c.

SECTION. IV.

ON CHOLEM, SHUREK, AND KAMETS CHATUPH.

1. When *Cholem* without a ך, concurs with the diacritical point over ש, or שׁ, one dot only is used instead

of two. The point over ש includes *Cholem*, when it has no other vowel, e. g. שֵׁנָה *Soneh*; the point over ש includes *Cholem* when the preceding letter has no other vowel, e. g. מֹשֶׁה *Mosheh*.

2. When ו has a Cholem over, and another vowel under it, the *Cholem* is to be pronounced with the preceding letter; and the ו, with the vowel under it. E. g. לֹוֶה *loveh*, קֹוֶיךָ *koveyka*, יְהוֹוָה *Yehovah*.

Shurek beginning a word, and preceding one of the labial letters פ, מ, ב, or a letter pointed with (:), is pronounced like או. E. g. וּפְתָר *ufthar*, וּמַעַץ *umetz*, וּשְׁמִי *usmi*.

The vowel *Kamets* and the short vowel *Kamets Chatuph* are represented by one form, viz. (ֿ). It is therefore necessary that the learner should be enabled to distinguish them from each other.

Rule I.—The point (ֿ) without an accent, before *Sheva* (:), or before a letter in which a hard point is inserted, is *Kamets Chatuph*, and pronounced o. E. g. חֻכְמָה *hhok-ma*, חֻנְנִי *hhon-neni*.

Rule II.—The point (ֿ), when originating from *Cholem*, is *Kamets Chatuph*, and pronounced o. E. g. אוֹזְנִי *oz-ni*, from אוֹן; אוֹהֲלִי *o-holi*, from אוֹל.

Obs. The learner will see from rule iii. p. 12., and from rule viii. p. 18. why in the first instance ֿ (the second letter) is

pointed with (:); and from Obs. 1. p. 24 and 25, why in the second instance ף (the second letter) is pointed with Chateph-Kamets (ׂ:).

Rule III.— When a *Sheva* (:) follows *Chateph Kamets*, the latter will be changed into *Kamets Chatuph*. E. g. אֶחָדְלָךְ *o-hol-ka*, into אֶחָדְלָךְ, i. e. ׀ is changed into ׀. The reason for this change, is, because the Hebrews cannot pronounce a syllable beginning with two Shevas (:), or in other words, with two consonants.

SECTION V.

ON THE COMMUTATION OF THE CONSONANTS.

That consonants of a similar sound, or which are pronounced by the same organs, are occasionally interchanged with each other, both in writing and speaking, is an occurrence common to all languages. In Hebrew the following letters are occasionally commuted for each other.

1. *Letters of the same Organ.*

Gutturals, e. g. אֵיךְ and הֵיךְ *how*; אָנִים and עָנִים *to be sad*.

Palatals, e. g. סָנֵר and סָכֵר *to close*; יֵשֶׁר and פֵּשֶׁר *to be right*.

Linguals, e. g. טָעָה and תָּעָה *to err*; נָחַץ and לָחַץ *to oppress*.

Dentals, e. g. עָלֹז, עָלַס and עָלַז *to rejoice*; שָׁחַק and צָחַק *to laugh*.

Labials, e. g. נָב, נֹו and נָף *the back*; מָרִיא and פָּרִיא *fat*; מָלַט and פָּלַט *to escape*. The LXX. frequently has μ for the Hebrew ב, e. g. Λομνὰ for לִבְנֶה 2 Chron. xxi. 10.

2. Letters of a different Organ.

Dentals for Linguals, e. g. זָעַךְ and דָּעַךְ *to quench*; נָצַר and נָטַר *to guard*; חָרַשׁ and חָרַת *to engrave*. So in Greek Χαράσσω for Χαράρρω. The letters ר, נ, מ, ל also interchange with each other; e. g. הִצְהִיל and הִצְהִיר *to cause to shine*; מוֹט and נוֹט *to totter*; עָקַר and עָקָן, a proper name.

3. The Quiescent Letters אהוי

When these letters are used as consonants, e. g. רֵאָא and דוֹיָא a proper name; הָלָךְ and הִלָּךְ *to go*. They also interchange with נ. e. g. יָצַב and נָצַב *to place*; יָאָה and נָאָה *to be beautiful*. But as these changes do not affect the grammatical forms of the words in question, and serve rather for philological disquisition, they belong properly to the province of Lexicography. See my translation of Gesenius's Lexicon under the several letters.

SECTION VI.

ON THE NUMERICAL POWER OF THE LETTERS.

The Hebrews, like the Greeks, express numerical powers by the letters of their Alphabet. The following table exhibits the numerical value attached to each letter.

א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50	תק or ך	500
ו	6	ס	60	תר — ם	600
ז	7	ע	70	תש — ן	700
ח	8	פ	80	תת — ף	800
ט	9	צ	90	תתק — ץ	900

Obs. It will be seen from the foregoing table, that the letters from א to ט form the *units*, from י to צ *tens*, and from ק to ת 100—400. The remaining *hundreds* are formed by ת with ק &c., as תק 500, תתק 900, or are expressed by the final letters from ך to ץ. The use of the final letters for this purpose appears to have been first introduced by the Masorites.

Obs. 2. The *thousands* are formed by the units, with two points over them, as "א 1000, "ד 5000; but the points may be omitted, when several numbers follow, by which the *thousands* are known.

Obs. 3. In compound numbers the greater precedes the less, *e. g.* יא 11, יב 12, יד 14, יש 19, כא 21, לה 35, מג 43, נח 58, &c. The numbers 15 and 16 are expressed by טו, טז to avoid the letters יח and יי of which the name יהודה is composed.

CHAP. IV.

ON THE ACCENTS.

CONTAINING

1. *The Disjunctive and Conjunctive Accents in Prose and Poetry.*
 2. *The Power of the Accents.*
 3. *Critical Marks and Masoretic Notes.*
 4. *Reading Exercises.*
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SECTION I.

ON THE DISJUNCTIVE AND CONJUNCTIVE ACCENTS IN PROSE AND POETRY.

THE Hebrew accents, which, like the vowel-points, are placed above or below the consonants, generally mark the tone-syllable. But seven, which are found at the beginning or end of a word, and one called *Psik*, which always occurs after a word in the line, cannot, on account of their situation, mark the tone-syllable.

The accents are also used as signs of interpunction ; and in regard to this, they are divided into conjunctives and disjunctives. The conjunctive accents are all alike in power ; the disjunctives are subdivided into four classes, as represented in the following tables of accents.

Most of them are common to the Prosaical and Poetical styles. Some, however, are peculiar to Prose, others to Poetry ; or they have a different signification when used in Prose or in Poetry. In the first of the following two tables are exhibited the forms, names, and situation of the Prosaic ; in the second, those of the Poetical accents. The letters A. B. C. D. divide the disjunctive accents into classes, according to their power. The word taken as a specimen for the situation of the accents is **יִרְכְּנֵנוּ**.

TABLE I.

REPRESENTING THE DISJUNCTIVE AND CONJUNCTIVE ACCENTS
IN PROSE.

1. *Disjunctive Accents.*

	FORM.	NAME.	SITUATION.
A	1. — 	סִלּוּק Silluk	דִּרְכָּנוּ
	2. — ▲	אַתְנַח Athnach	דִּרְכָּנוּ
	3. — ^	סְגוֹל Sgol	דִּרְכָּנוּ
B	4. — :	{ זָקֵף קָטוֹן Zakef Katon	דִּרְכָּנוּ
	5. — :"		דִּרְכָּנוּ
	6. — 	טִפְחָה Tiphchah	דִּרְכָּנוּ
	7. — ·	{ רְבִיעַ Rbiah	דִּרְכָּנוּ
	8. — ^		דִּרְכָּנוּ
	9. — ~	זָרְקָה Zarkah	דִּרְכָּנוּ
	10. — \	{ פָּשְׁטָה Pashtah	דִּרְכָּנוּ
	11. — /		דִּרְכָּנוּ
C	12. — ,	תְּבִיר Tbir	דִּרְכָּנוּ
	13. — '	{ גֶּרֶשׁ Geresh	דִּרְכָּנוּ
	14. — "		דִּרְכָּנוּ

Continuation of Table I.

	FORM.	NAME.	SITUATION.
D	15. $\overset{p}{—}$	פָּזֵר Pazer	דְּרָכָנוּ
	16. $\overset{op}{—}$	קָרְנֵי פָּרָה Karney Pharah	דְּרָכָנוּ
	17. $\overset{q}{—}$	תְּלִישָׁה גְּדוּלָּה Tlishah Gdolah	דְּרָכָנוּ
	18. $\overset{p}{—}$	תְּלִישָׁה קְטַנָּה Tlishah Ktannah	דְּרָכָנוּ
	19.	פְּסִיק Psik	דְּרָכָנוּ

2. Conjunctive Accents.

	FORM.	NAME.	SITUATION.
	1. $\overset{a}{—}$	מוֹנַח Munach	דְּרָכָנוּ
	2. $\overset{c}{—}$	מַהֲפָךְ Mahpak	דְּרָכָנוּ
	3. $\overset{d}{—}$	קַדְמָא Kadmah	דְּרָכָנוּ
	4. $\overset{s}{—}$	דָּרְגָא Dargah	דְּרָכָנוּ
	5. $\overset{r}{—}$	מֶרְכָּא Merkah	דְּרָכָנוּ
	6. $\overset{v}{—}$	מֶרְכָּא כְּפּוּלָּה double Merkah	דְּרָכָנוּ
	7. $\overset{v}{—}$	יֶרַח Yerach	דְּרָכָנוּ

TABLE II.

REPRESENTING THE DISJUNCTIVE AND CONJUNCTIVE ACCENTS
IN POETRY.

1. *Disjunctive Accents.*

	FORM.	NAME.	SITUATION.
A	1. — 	Silluk	הִרְכְּנוּ
	2. — ^c	Merkah with Mahpak	הִרְכְּנוּ
	3. — ^	Athnach	הִרְכְּנוּ
B	4. — ^c	Rbiah with Geresh	הִרְכְּנוּ
	5. — .	Rbiah	הִרְכְּנוּ
	6. — ~	Zarkah	הִרְכְּנוּ
C	7. — 	Tiphchah anterior	הִרְכְּנוּ
	8. — ^	Pazer	הִרְכְּנוּ

The accents ¹ Shalshleth, ² Kadmah, and — Mahpak are disjunctives only when having Psik (|) after them, as exemplified by הִרְכְּנוּ |; הִרְכְּנוּ |; הִרְכְּנוּ |.

2. *Conjunctive Accents.*

FORM.	NAME.	SITUATION.
1. $\text{—}^{\text{ˆ}}$, $\text{—}^{\text{ˆ}}$	{Munach, and Mu- nach superior }	$\text{דִּרְכָּנוּ}^{\text{ˆ}}, \text{דִּרְכָּנוּ}^{\text{ˆ}}$
2. $\text{—}^{\text{ˆ}}$, $\text{—}^{\text{ˆ}}$	{Merkah, & Merkah} with Zarkah }	$\text{דִּרְכָּנוּ}^{\text{ˆ}}, \text{דִּרְכָּנוּ}^{\text{ˆ}}$
3. $\text{—}^{\text{ˆ}}$, $\text{—}^{\text{ˆ}}$	{Mahpak, & Mahpak} with Zarkah }	$\text{דִּרְכָּנוּ}^{\text{ˆ}}, \text{דִּרְכָּנוּ}^{\text{ˆ}}$
4. $\text{—}^{\text{ˆ}}$	{Tiphchah, not an- terior }	$\text{דִּרְכָּנוּ}^{\text{ˆ}}$
5. $\text{—}^{\text{ˆ}}$	Yerach	$\text{דִּרְכָּנוּ}^{\text{ˆ}}$

The accents, $\text{—}^{\text{ˆ}}$ Shalsheleth, $\text{—}^{\text{ˆ}}$ Kadmah, and $\text{—}^{\text{ˆ}}$ Mahpak, are, without a Psik (ו) after them, always conjunctive.

Obs. 1. Silluk, which is generally placed under the ultimate or penultimate syllable at the end of a verse, always precedes the two points (:) called סוף פסוק, i. e. end of the verse.

2. It will be seen, that some accents peculiar to Poetry, are mere compounds of the Prosaic accents.

3. The disjunctive accents are superior to each other in length or power of pause, according to their order of precedence pointed out in the Tables. The conjunctive accents are all on an equality as to their power or office.

4. The accents in the two tables are placed under, or above, the line, to show that they are so found in the Bible.

5. The accents placed at the beginning of a word, are termed Prepositives; those at the end, Postpositives.

Hence, accents which are alike in form, may be easily distinguished from each other by their situation: as, $\text{—}^{\text{ˆ}}$ Pashtah, from

— Kadmah, the former being always Postpositive, the latter never so; thus also —^o Tlisha Gdolah from —^o Tlishah Ktannah, the former being always Prepositive, the latter Postpositive; — Ythib from — Mahpak, the former being always Prepositive, and the latter on the tone-syllable.

6. When a word has a prepositive or a postpositive accent, the tone-syllable can only be known by the analogy of the word.

7. When two accents, of the same kind, are found in a word, the first only marks the tone-syllable: as תָּרֹוֹי Gen. i. 2, 7, 9, 12; but when of a different kind, the latter marks the tone-syllable: as, וְלִמְוֹעֲרִים Gen. i. 14.

In connection with the accents are מַקֵּף *Makkeph* (-) and מֶתֶג *Metheg* (¹), which are termed euphonic accents. *Makkeph*, signifying *combination*, is used like our *hyphen*, to combine two or more words together: e. g. אֶת־כָּל־עֵשָׁב Gen. i. 29. Words combined by *Makkeph* are closely connected in sense; so that its power is like that of a conjunctive accent.

Metheg, signifying *restraint*, indicates that the word under which it is placed, is to be somewhat protracted, or distinctly uttered in the pronunciation. It is found on the first, second, or third syllable before the accent which marks the tone-syllable: e. g. הֵיטֵרָה Gen. i. 2. הַפְּוֹכָבִים Gen. i. 16. וְאֵתֵרָה 1 Kings, xix. 10. 14.

Obs. Although *Metheg* and *Silluk* have the same form, yet they may be easily distinguished from each other by their situation. See p. 38. Obs. 1. The rules for the insertion of *Metheg* will appear to better advantage in the second part of this Grammar.

SECTION II.

ON THE POWER OF THE ACCENTS.

THE various names by which some of these accents are occasionally called; the signification of those names; their order of succession in the Hebrew text; and their use as notes for chanting, we shall omit for the present, and only point out their power in dividing sentences into their respective members, and subdividing the words of each member, according as they are connected or unconnected with each other in sense.

The disjunctive accents in Prose, which divide a sentence into members are, (—) *Silluk*, (—) *Athnach*, and (—) *Sgol*. When a sentence or verse in prose consists of three members, (—) will mark the first, (—) the second, and (—) the third or last member. The disjunctive accents in Poetry, with respect to the division of a sentence into members, are (—) *Silluk*, (—) *Merka* with *Mahpak*, and *Athnach* (—). And here, in a verse of three members, (—) will mark the first, (—) the second, and (—) the third or last member. But as a passage may consist of two, or one member only, those accents must be used which have the greatest power. Thus *Athnach* (—) and *Silluk* (—) will be used in a verse of two members: and *Silluk* (—) if the verse consist of one member only. Hence these three accents in Prose, as well as those three in Poetry, may be termed, on account of their

power of pause, *distinctive* accents, in contradistinction to the rest of the *disjunctive* accents.

The following examples in Prose and Poetry selected from the Hebrew text, are given by way of illustration. The form of a perpendicular line (|) points out the division of members; that of a curved line (˘) the connection of words in each member: unconnected words are not marked.

Examples in Prose.

1. Verses of one member, Ex. xxiii. 3. 14.

וְיָדֹלֵל לֹא תִהְיֶה בְּרִיבּוֹ : שְׁלֹשׁ רִגְלִים תִּהְיֶה לֵּי בִשְׁנָה :

2. Verses of two members, Exod. xviii. 24. 27. xxii. 20.

וַיִּשְׁמַע מֹשֶׁה לְקוֹל ה' וַתֵּנוּ : וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר :

וַיִּשְׁלַח מֹשֶׁה אֶת־חֲתָנוּ וַיִּלְךָ לֹא־אֶרֶצוֹ :

וַיָּרֶם לֵאמֹנָה וְלֹא־תִלְחָצֶנּוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ־מִצְרַיִם :

See Exod. xv. 26, where the antecedent member before (—) *Athnach*, contains four propositions.

Verses of three members, Gen. i. 28. iii. 17.

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם כְּרֹ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וּכְבָּשׁוּהָ וּרְדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף־הַשָּׁמַיִם וּבְכָל־חַיַּת־הָרֶמֶשׂ עַל־הָאָרֶץ :

וּלְאָדָם אָמַר כִּי שְׁמַעְתָּ לְקוֹל אֲשַׁתְּךָ | וְתֹאכַל מִדֶּהֶעָץ
 אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ | אֲרוּרָה הָאֲדָמָה
 בְּעִבּוּדָהּ בְּעֶצְבוֹן תֹּאבֶלְנָה כָּל יְמֵי חַיֶּיךָ | :

See Gen. vi. 4. viii. 21. xiv. 17. xxii. 9. xxiv. 7. Verses in which the most accents occur are, Josh. i. 15. iv. 3. 10. 2 Kings i. 6. 16. Jer. xxi. 4. xxiii. 2. 2 Chr. vi. 13. 32. 33. and Zeph. iii. 8.

Perhaps it may not be superfluous to repeat, that words combined with (-) *Makkeph*, are closely connected in sense.

Obs. It will be seen from the preceding two examples, that זֶ *Zukeph-Katon*, and יֶ *Tipcha*, are next in power to the three distinctive accents.

Examples in Poetry.

Verses of one member, Job. xiv. 4. Ps. xxv, i

מִרִּיתוֹ טָהוֹר מִטְּבֵא לֹא אֶחָד |
 לְדָוִד אֱלֹהֵי יְהוָה נִבְשִׁי אֶשָּׂא | :

Verses of two members. Job. iv. 12., Ps. xxiv. 3.

וְאֵלֵי דָבָר יִגְנֹב | וְתַפְחֵי אֲזִנִּי שְׁמֵץ מִנְהוּ |
 מִרִּיעֵלָה בְּהִרְיֵהוּהָ | וּמִי יָקוּם בְּמָקוֹם קִדְשׁוֹ | :

Verses of three members Ps. xxiv. 10., Prov. iii. 3.

מִי הוּא זֶה מְלַךְ הַכְּבוֹד | יְהוָה צְבָאוֹת | הוּא מְלַךְ
 הַכְּבוֹד סֵלָה | :
 חֶסֶד וְאֱמֶת אֱלֹהֵינוּבָה | קִשְׁרָם עַל־נִרְנֵתֶיךָ | כְּתִבָּם עַל־
 לִיחַ לְבָבְךָ | :

These examples will enable the student to divide any other passage in the Hebrew text, if he only bear in mind the forms and names of those three distinctive accents which are solely used for that purpose. For further information on this subject, the reader is referred to the appendix of this grammar.

SECTION III.

CRITICAL MARKS AND MASORETIC NOTES.

In the common editions of the Bible, we find the following Masoretic marks in the text, which refer to the notes in the margin.

1. The mark of a small circle (°) over several words in the Hebrew text. This shows that the word is used otherwise than it is written: i. e. according to the vowels in the *text*, and the consonants in the *margin*. The word in the text is called *קְרִיב* *written*, and that in the margin *קְרִי* *read or the reading*. E. g. the circle over *חֲלִיצָה* Gen. viii. 17. shows that the vowels of this word are to be read with that of *חֲלִיצָה* (read *חֲלִיצָה*) in the margin. When the vowels only are found in the text, they are to be read with the consonants in the margin: e. g. the circle over the vowels ° Judg. xx. 13., shows that they are to be read with the consonants *בְּנֵי* (read *בְּנֵי*) in the margin. This is termed *קְרִי וְלֹא קְרִיב* *read although not written*. But if the word is considered superfluous in the text, it is left unpointed: E. g. *חֲמִשׁ* Ezek. xlviii. 16. This is termed *קְרִי וְלֹא קְרִיב* *written but not read*.

2. The mark of a small circle in the line, is called *פְּסָקָה* (*Piska*), which signifies *cessation*, or *pause*. This refers to a space left in the text in the middle of a verse. E. g. Gen. xxxv. 22. The margin to which this circle also refers has the note *פְּסָקָה בְּאֶמְצַע* *פְּסָקָה* i. e. *a cessation in the middle of a verse*.

3. Unusual letters. They are found in the middle of a word, and termed :—

- (a) *Literæ majusculæ*, as כ in וְכָפַח Ps. lxxx. 16.
 (b) — *minusculæ*, — ח — בְּהִבְרָאִים Gen. ii. 4.
 (c) — *suspensæ*, — ע — מִיעַר Ps. lxxx. 14.
 (d) — *inversæ*, — נ — בִּצְסֹעַ Numb. x. 35.

The Rabbins explain such words in an allegorical and cabalistical way. See Talmud בְּבִרְא בְּתִרְא fol. 109.

4. Unusual punctuations. They are found over a single letter, or over all the letters of a word. E. g. over ה in וְבִקְוֶימָה Gen. xix. 33. Over all the letters, e. g. וַיִּשְׁתַּחֲוֶה Gen. xxxiii. 4. They are termed *Puncta extraordinaria*.

The Rabbins explain such punctuation of words likewise in a mysterious way. But it is most probable that they were used by the Masorites to point out that the reading of such words or letters was spurious. The number of words with unusual punctuations is only fifteen.

For a full account of all the critical marks and marginal notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, and Buxtorf's Tiberias.

SECTION IV.

READING EXERCISES.

The following tables are given with the view of promoting the student's knowledge of the language, as well as to facilitate the practice of reading. They contain the personal pronouns, and their declension; the pronouns demonstrative, relative, and interrogative; the classification of nouns, and the conjugations of the regular and irregular verbs.

1. *Personal Pronouns.*

The following table represents the nominative case, or primitive form of all the Personal Pronouns.

PLURAL.			SINGULAR.		
אֲנִי	אַתָּה	וְהוּא	אֲנִי	אַתָּה	וְהוּא
<i>we</i>			1 pers. com.	אֲנִי	<i>I</i>
אַתָּה	אַתָּה	וְהוּא	2 — mas.	אַתָּה	<i>thou</i>
אַתָּה	אַתָּה	וְהוּא	2 — fem.	אַתָּה	<i>thou</i>
הֵם	הֵם	וְהוּא	3 — mas.	הֵם	<i>he</i>
הֵן	הֵן	וְהוּא	3 — fem.	הֵן	<i>she</i>

2. *Declension of the Personal Pronouns.*

SINGULAR.		
2nd PERSON.		1st PERSON.
<i>Fem.</i>	<i>Mas.</i>	<i>Fem. Mas.</i>
Nom. אַתָּה	אַתָּה	אֲנִי <i>I</i>
Dat. לָךְ	לָךְ	לִי <i>to me</i>
Accus. אֶתְךָ	אֶתְךָ	אֹתִי <i>me</i>
Abl. מִמֶּךָ	מִמֶּךָ	מִמֶּנִּי <i>from me</i>

3rd PERSON.		
	<i>Fem.</i>	<i>Mas.</i>
Nom.	הִיא <i>she</i>	הוּא <i>he</i>
Dat.	לָהּ <i>to her</i>	לּוֹ <i>to him</i>
Accus.	אֹתָּה <i>her</i>	אֹתּוֹ <i>him</i>
Abl.	מִמֶּנָּה <i>from her</i>	מִמֶּנּוּ <i>from him</i>

		PLURAL.			
		2nd PERSON.		1st PERSON.	
		<i>Fem.</i>	<i>Mas.</i>	<i>Fem.</i>	<i>Mas.</i>
Nom.		אַתָּן	אַתֶּם <i>you</i>	—	אַנְחֵנוּ <i>we</i>
Dat.		לְכַנָּה	לָכֶם <i>to you</i>	—	לָנוּ <i>to us</i>
Accus.		אַתְּכֶן	אַתְּכֶם <i>you</i>	—	אַתָּנוּ <i>us</i>
Abl.		מִכֶּן	מִכֶּם <i>from you.</i>	—	מִמֶּנּוּ <i>from us.</i>

		3rd PERSON.	
		<i>Fem.</i>	<i>Mas.</i>
Nom.		הִן	הֵם <i>they</i>
Dat.		לָהֶן	לָהֶם <i>to them</i>
Accus.		אֹתָן	אֹתָם <i>them</i>
Abl.		מֵהֶן	מֵהֶם <i>from them.</i>

3. Demonstrative Pronouns.

		SINGULAR.	
Mas	הַזֶּה, הַזֵּה,	זֶה	<i>this</i>
Fem.	זֹה, זוּ,	זֹאת	<i>this</i>
Com.	הַלִּז,	זוּ	<i>this, that</i>

		PLURAL.
	הָאֵל, הָאֵלֶּה,	אֵל, אֵלֶּה <i>these.</i>

4. Relative Pronouns.

The Relative Pronoun **אֲשֶׁר** is of all genders and numbers, and answers to the Latin *qui, quæ, quod*, and to the English *who, which, that*.

5. Interrogative Pronouns.

The interrogative Pronoun **מִי** *who?* is used of *persons*, and **מָה** *what*, of *things*. The latter frequently takes the forms **מַה** and **מֶה**.

OBSERVATIONS.

1. The first and second personal pronouns singular, when in pause, assume the forms **אֲנִי**, **אַתָּה**, **אַתָּה**. The form **נִכְנָנִי**, the first person plural, occurs only six times, and the form **נִכְנָנִי** only once in the Kethib, Jer. xlii. 6.

2. The hard point in **ת** of the second person singular and plural, as in **תְּהִי**, **תִּהְיֶה**, **תִּהְיֶה**, and **תִּהְיֶה**, compensates for the omission of the letter (ב), which is retained in the cognate dialects, as **תְּהִי**, **תִּהְיֶה** &c. See page 27. No. 1.

3. The declension of the personal pronouns is formed from certain prepositions, to which generally the letters and vowels of the pronominal affixes (as exhibited under Table 1. p. 49,) are added. Thus the Dative **לִי**, **לְךָ**, the Accus. **אֹתִי** &c., the Abl. **מִמֶּנִּי** &c., are respectively formed from the prepositions **לְ**, **אֶת**, **מִן** or **מֵן**, and a pronominal affix.

4. The oblique cases of the demonstrative pronouns are expressed by the same prepositions, which are used for the declension of the personal pronouns. Thus the dative *to this, to these*, is expressed by **לְ** prefixed to **זֶה**, **זֶה**, **זֶה**; as **לְזֶה**, **לְזֶה**, **לְזֶה**; the accus. *this, these*, by **אֶת**; as **אֶת זֶה**, **אֶת זֶה**; the abl. *from this, from these*, by **מִן**; as **מִן זֶה**, **מִן זֶה**.

5. The relative pronoun **אֲשֶׁר**, is often expressed by the simple letter (ש) prefixed to a word, as **שֶׁלֵּא** for **אֲשֶׁר לֵא** Ps. cxxiv. 6.

6. The cases of the relative and interrogative pronouns are likewise expressed by the preposition לְ, אֵת and מִן; as לְאִשָּׁר *to him who*; אֵת אִשָּׁר *him who*; מִן אִשָּׁר *from him who*. See Heb. Lex. p. 64. vol. 2. Thus לְמִי *to whom or whose?* אֵת מִי *whom?* מִמִּי *from whom?*

The Classification of Nouns.

The nouns in Hebrew, whether masculine or feminine, may be divided into *five classes*. The first class will comprehend all those nouns which do not undergo any change in their vowels. The rest of the nouns will constitute the four remaining classes, according to the different *manner* in which the vowels are changed. In order to illustrate this change of vowels the two following tables are subjoined; exhibiting what are termed the pronominal *affixes*: that is, certain abbreviated terminations, or inseparable particles *affixed* to nouns, and having the signification of possessive pronouns.

The first Table exhibits these *affixes* in a detached form, and the second in their usual combination with the noun.

TABLE I. The Affixes.

SINGULAR.	
<i>Fem.</i>	<i>Masc.</i>
—	יִּי my
הִי	הוּא thy
הִיא her	הוּא his
—	נוּ our
כִּן	כֶּם your
הֵן	הֵם their
PLURAL.	
—	יִּי my
הֵן	הֵם thy
הֵיא her	הֵיא his
—	נֵנוּ our
כֵּן	כֵּם your
הֵן	הֵם their

TABLE II. The Affixes with the noun דָּבָר *a word*.

SINGULAR.	
<i>Fem.</i>	<i>Masc.</i>
—	דְּבָרִי my word
דְּבָרְךָ	דְּבָרְךָ thy —
דְּבָרֶיהָ her	דְּבָרוֹ his —
—	דְּבָרֵנוּ our —
דְּבָרֵכֶן	דְּבָרְכֶם your —
דְּבָרֵהֶן	דְּבָרָם their —
PLURAL.	
—	דְּבָרֵי my words
דְּבָרֶיךָ	דְּבָרֶיךָ thy —
דְּבָרֶיהָ her	דְּבָרוֹ his —
—	דְּבָרֵינוּ our —
דְּבָרֵיכֶן	דְּבָרֵיכֶם your —
דְּבָרֵיהֶן	דְּבָרֵיהֶם their —

The reader will observe that the preceding Tables are given solely for the purpose of shewing the Affixes; which are the same, whatever be the primitive form of the noun. The example דָּבָר belongs to the second of the five classes of nouns about to be explained.

The few plain rules we shall give, to enable the student, at the first view of any noun, to refer it immediately to its proper class, require that the plural form of each gender should be first pointed out; and some terms explained. This subject belongs properly to the second part of the Grammar, which is entirely appropriated to the structure of the language, and to which the Student is referred for a fuller explanation.

1. *Pl. form.* The nouns masculine have the termination **ים**—, and the nouns feminine **ות**—, for their plural form. E. g. **דָּבָר** pl. **דְּבָרִים**; **בְּאֵר** a well, pl. **בְּאֵרוֹת**.

2. *Terms.* By the term *a noun in a state of construction* is meant, the combination of two nouns, the first of which governs the other in the genitive case; which combination is indicated by some change in the first noun, instead of the other. E. g. **פְּנֵי הַמַּיִם** *the surface of the waters*; **תֵּבַת עֲצֵי נֹפֶךְ** *an ark of the wood of Gopher*. In these two examples, the words *surface*, *ark*, *wood*, which are the governing words undergo a change, instead of the noun governed; and on account of that change, they are said to be *in the state of construction*.

In the classification of nouns, the term *genitive*, by way of brevity, is used instead of *the state of construction*, which the latter generally expresses.

By the term *a long vowel written in full* is meant, a long vowel, which has one of the quiescent letters **י** **ו** **א** after it, with which the preceding vowel generally coalesces in sound. E. g. **קָאֵם** a rising, **קוֹל** a voice, **שִׁיר** a song.

The First Class of Nouns,

Comprising such as are *immutable* in their vowels. This class contains monosyllables with a *long vowel written in full*, as קוֹל *a voice*, שִׁיר *a song*, גְּבוּל *a boundary*; and dissyllables of which the first terminates either in a *sheva*, or *hard point*, and the second syllable in a *long vowel written in full*, as מִבְּדֵיל *a division* גְּבוּר *a hero*. See Table ix. p. 19.

The rule, which determines that a noun belongs to this class, is, that the *genitive* and *nominative* are the same, and that when a pronominal *affix* is added to either, the noun does not undergo any change in its vowels.

The following example of one noun, united with the pronominal *affixes*, will serve as a specimen for all the nouns belonging to this class.

EXAMPLE.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
	אֲרִים lights		אֹר light
	אֲרִי gen.		אֹר gen.
—	אֲרִי my lights	—	אֲרִי my light
אֲרִיָּה	אֲרִיָּה thy —	אֲרִיָּה	אֲרִיָּה thy —
אֲרִיָּה her	אֲרִי his —	אֲרִיָּה her	אֲרִי his —
—	אֲרִינוּ our —	—	אֲרִינוּ our —
אֲרִיָּכֶם	אֲרִיָּכֶם your —	אֲרִיָּכֶם	אֲרִיָּכֶם your —
אֲרִיָּהֶם	אֲרִיָּהֶם their —	אֲרִיָּהֶם	אֲרִיָּהֶם their —

Observations.

1. If all words of this class were written with *a long vowel in full*, they would be easily distinguished from the four remaining classes ; but as some are written *defectively*, as קָם for קָאם *a rising*, גֵּר for גֵּיר *a stranger*, כָּתַב for כָּתָאב *a writing*, כָּאַב for כָּאַיב *pain*, the Student must have recourse to the rule given, which will be a sufficient guide.

2. To the first class belong the following words : All monosyllables, which have a *hard point inserted* when an *affix* is added, as אָפִי, גָּבִי, טָפִי, &c. from אַף *anger*, גַּב *back*, טַף *a child*.

3. Also those, whose forms with the affixes appear to differ from their primitive, as תָּמִי, חָנִי, לָבִי, חָקִי, &c. from תָּם *innocent*, חֵן *grace*, לֵב *heart*, חָק *statute*.

4. All dissyllable nouns, whose first syllable is immutable, and the second having a *hard point inserted* with an affix, as אֹיִלְמִי, אֵילְמִי, אֶדְמִי, מְחַמְדִּי from אֹיִל *a portico*, אֵיל *idem*, אֶד *red*, מְחַד *pleasantness*. From the second part, which is appropriated to the structure of the language, the student will learn, that the *hard point*, which appears to take place when an *affix* is added to any of the preceding nouns, is generally implied in the primitive form of the word, although never expressed. The vowels of the nouns under 2, 3, 4, either remain the same when the affixes are added, or are usually changed to their homogeneous ones ; and if this is not the case, we must suppose that the word had originally two forms (as some still have) one of which is become obsolete.

The Second Class of Nouns,

Comprehending dissyllables whose vowels are mutable. This class contains those nouns which have either *Kamets* for their first, and *Kamets* or *Tseré* for their second syllable; or *Tseré* for their first and *Kamets* for their second syllable, as דְּבַר *a word*, זָקֵן *an old man*, לֵבָב *heart*.

The rule, which determines that a word belongs to the second class, is, that in the singular the form, which a noun assumes when the first *pronominal affix* is added, remains the same in the addition of the rest of the *affixes*, except the two כֶּם, כֵּן which are added to the form of the genitive. In the plural the same is the case, except with respect to the four affixes יָכֶם, יָכֵן, יָהֶם, יָהֵן which are added to the genitive plural.

Forms: The form of the *singular* and *plural* with the first pronominal affix is (־ִי) or (־ֵי), as דְּבָרִי, זָקֵנִי, *sing.* and דְּבָרֵי, זָקֵנֵי *pl.* according as the second letter of the word has the vowel *Kamets* or *Tseré*. The form of the *genitive singular* is (־ִי), as דְּבָרִי, זָקֵנִי; and that of the *plural* (־ֵי), as דְּבָרֵי, זָקֵנֵי. An example of one noun united with the affixes will set this rule in a clear light, and serve as a specimen, for all other nouns belonging to the second class.

nouns undergo the same change of vowels, in the singular and plural, as the last syllable of דָּבָר in דְּבָר.

4. All dissyllables whose first vowel is immutable, and the second a mutable *Kamets*, as אוֹצֵר *treasure*, עוֹלָם *eternity*, &c.

Some dissyllables of the *fem. gend.* terminating in ה, and assuming the form of the second class, undergo with the *affixes* the same change as דְּבָר; whilst others, although of the same form, only as the last syllable of דָּבָר in דְּבָר. . E. g. שָׁנָה *year*, genitive שָׁנָת, with affix שָׁנָתִי, &c. So also פֶּאֶה *corner*, genitive פֶּאֶת, &c. whilst קָמָה *standing-corn*, genitive קָמָת, with affix קָמָתִי. So also צִדָּה, צִדָּת, &c.

The form of the genitive will always determine whether the noun undergoes the change as דְּבָר or only as דָּבָר in דְּבָר. See additional remarks on the noun.

The Third Class of Nouns,

Comprising Dissyllables, whose vowels are *mutable* in their first, and *immutable* in their second syllable. This class of nouns contains those whose first vowel is *Kamets* or *Tseré*, and the second a long vowel written in full, שָׁלוֹם *peace*, מַלְיָן *interpreter*.

The rule which determines that a word belongs to the third class, is, that the nominative *only* assumes a different form, and that all the affixes without exception are added to the form of the genitive singular.

EXAMPLE.

PLURAL.				SINGULAR.			
Fem.		Masc.		Fem.		Masc.	
	שְׁלוֹמִים	peace			שָׁלוֹם	peace	
	שְׁלוֹמִי	gen.			שָׁלוֹם	gen.	
—	שְׁלוֹמִי	my peace		—	שְׁלוֹמִי	my peace	
שְׁלוֹמֶיךָ	שְׁלוֹמֶיךָ	thy	—	שְׁלוֹמֶיךָ	שְׁלוֹמֶיךָ	thy	—
שְׁלוֹמֶיהָ	שְׁלוֹמֶיהָ	her	—	שְׁלוֹמֶיהָ	שְׁלוֹמֶיהָ	her	—
—	שְׁלוֹמֵנוּ	our	—	—	שְׁלוֹמֵנוּ	our	—
שְׁלוֹמֵיכֶם	שְׁלוֹמֵיכֶם	your	—	שְׁלוֹמֵיכֶם	שְׁלוֹמֵיכֶם	your	—
שְׁלוֹמֵיהֶם	שְׁלוֹמֵיהֶם	their	—	שְׁלוֹמֵיהֶם	שְׁלוֹמֵיהֶם	their	—

Observations.

1. The preceding example shows that all the *affixes* of each number are added to the genitive singular, and that the *nominative only* assumes a different form.

2. The following forms of nouns are to be referred to this class : זָכְרוֹן *a memorial*, גִּלְיוֹן *a roll*, רָעָבוֹן, &c. which have in the genitive זָכְרוֹנִי, גִּלְיוֹנִי, רָעָבוֹנִי, and with affixes זָכְרוֹנִי, גִּלְיוֹנִי, רָעָבוֹנִי, &c. The *nominative only* of these nouns assumes a different form, and all the *affixes* are added to the genitive, on which account they are assigned to the third class.

3. Some nouns, although of different forms, may for the same reason, be added to this class : as אָזָן *mischievous*, תָּהָךְ *middle*, עֵין *eye*, זֵית *an olive-tree*, &c. which have in the genitive אָזָנִי, תָּהָכִי, עֵינִי, זֵיתִי, and with affixes אָזָנִי, תָּהָכִי, עֵינִי, זֵיתִי.

The Fourth Class of Nouns,

Comprehending dissyllables whose vowels are mutable only when an affix is added. This class contains those nouns, which have either *Segol* or *Pathach* for their last syllable, as בְּגָד a garment, סֵפֶר a book, קֹדֶשׁ holy, נָעַר a youth, נֶצַח eternity, תֹּאֵר form.

The rule which determines that a noun is to be referred to the fourth class, is, that the *genitive* and *nominative* are the same; and that in the *singular* all *affixes* are added to the form, which the word assumes when combined with the first *pronominal affix*, which form depends on the vowels of the primitive noun. E. g. The nouns בְּגָד, סֵפֶר with the *first affix*, will assume the form בְּגָדִי, סֵפֶרִי; קֹדֶשׁ, קֹדֶשִׁי; נָעַר, נָעָרִי; נֶצַח, נֶצְחִי; תֹּאֵר, תֹּאֲרִי. The affixes in the plural are added according to rule of the noun דָּבָר.

EXAMPLE.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
—	בְּגָדִים garments	—	בְּגָד a garment
—	בְּגָדִי gen.	—	בְּגָד gen.
—	בְּגָדִי my garments	—	בְּגָדִי my garment
בְּגָדֶיךָ	בְּגָדֶיךָ thy —	בְּגָדֶיךָ	בְּגָדֶיךָ thy —
בְּגָדֶיהָ	בְּגָדָיו her his —	בְּגָדֶיהָ	בְּגָדוֹ her his —
—	בְּגָדֵינוּ our —	—	בְּגָדֵינוּ our —
בְּגָדֵיכֶם	בְּגָדֵיכֶם your —	בְּגָדֵיכֶם	בְּגָדֵיכֶם your —
בְּגָדֵיהֶם	בְּגָדֵיהֶם their —	בְּגָדֵיהֶם	בְּגָדֵיהֶם their —

Observations.

1. It is clear from the preceding example, that in the singular, the form of בְּנֵי with *all the affixes* corresponds to the form which the noun assumes with the *first affix*, i. e. בְּנִי. Thus the form of קִדְשׁ with all its affixes in the singular will correspond to קִדְשִׁי; of נֶעַר, נֶצַח, תֹּאֵר, to נֶעְרִי, נֶצְחִי, תֹּאֲרִי. The plural of this class of nouns is always like דְּבָרִי. See second class.

2. With respect to the compound *Sheva* in נֶעְרִי and תֹּאֲרִי, See Obs. to G. Rule 2. p. 24, 25.

3. Nouns of the form בְּנֵי, which have a guttural for their first letter, as עֶבֶד *a servant*, חֶסֶד *grace*, &c. have with the *affixes* in the first syllable *Pathach* instead of *Chirik*, as עֶבְדִּי, חֶסְדִּי. A few others whose first letter is not a guttural, have *Pathach*, as מֶלֶךְ *king*, גֶּפֶן *vine*, &c. which have מְלִכִי, גִּפְנִי. Some words, which have a *Tseré* under the first guttural letter, take *Segol* with the *affixes*, as from חֵלֶק *portion*, חֵלְקִי, עֵשֶׁב *herb*, עֵשְׁבִי.

4. To the fourth class belong the following words: פֶּלֶא *a miracle*, סִבָּא *a basket*, &c.; נֹמָא *papyrus*, סִבָּא *wine*, &c. The nominative and genitive of these nouns are the same, and the affixes are added according to the form assumed with the *first affix*; that is פֶּלְאִי from פֶּלֶא, and נֹמְאִי from נֹמָא, &c.

5. Also dissyllables which terminate in ה and are preceded by *Segol*, as מִקְנֶה *possession*, מִשְׁנֶה *second in rank*, מִרְאֶה *appearance*, מַחֲנֶה *a camp*, &c. which likewise add all affixes to the form of the noun when combined with the *first affix*. The genitive of these

nouns in the singular differs from the nominative, *only* in having *Tseré* instead of *Segol* for their second syllable, as מְקַנֶּה, מְשַׁנֶּה. See Example II. p. 63. To arrange them under a separate class for this difference only, is to increase classes and difficulties, without a sufficient cause. The nouns שָׂדֵה *a field*, קֶנֶה *a reed*, חֹזֶה *a prophet*, &c. which likewise assume a different form in the genitive, as שְׂדֵה, קֶנֶה and חֹזֶה, but add the affixes in the singular to the form of the noun with the first pronominal affix, as שְׂדֵה שְׁנִי are to be added for the same reason to this class. The plural of שְׂדֵה has a *fem.* and *masc.* termination, as שְׂדוֹת, שְׂדִים. In the *fem. pl.* the *affixes* are added to the *genitive* שְׂדוֹת; in the *masc. pl.* according to דְּבָרִים in דְּבָרִים.

6. Some monosyllables of irregular forms belong to the fourth class : דְּבֶשׁ *honey*, שֵׁכָם *shoulder*, פְּרִי *fruit*, שְׂבִי *a captive*, חֲטָא *error*, and several others of similar forms, whose genitive and nominative singular are the same, and with the affixes assume the form of בְּנֵי, as דְּבֶשֶׁי, פְּרִי, שֵׁכָמִי, &c.

The Fifth Class of Nouns,

Comprehending all dissyllables, whose vowels are immutable in their first, and mutable in their second syllable. This class contains those nouns, which have *a long vowel written in full* for their first, and a *Tseré* for their second syllable, as מוֹפֶת *wonder*, חוֹתֵן *father-in-law*; and those which terminate with *Sheva* or a *hard point* in the first, and with a *Tseré* in the second syllable, as מְסַפֵּר *mourning*, מַטֵּל *a staff*.

The rule, which determines that a noun belongs to this class, is, that in the *singular* the genitive and nominative are the same, and the form, which the noun assumes when combined with the first *pronominal affix*, remains the same in the combination of the rest of the *affixes*; except, that *Tseré*, the second syllable preceding the affixes ָ , and ָם , takes *Segol*, *Chirik*, or *Pathach* instead of *Sheva*. The *affixes* in the plural are added to the form of the noun when combined with the *first affix*.

EXAMPLE.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
	מוֹפְתִים wonders		מוֹפֵת a wonder
	מוֹפְתֵי gen.		מוֹפֵת gen.
—	מוֹפְתֵי my wonders	—	מוֹפְתִי my wonder
מוֹפְתֵיהָ	מוֹפְתֵיהֶם their —	מוֹפְתֵיהָ	מוֹפְתֵיהֶם thy —
מוֹפְתֵיהָ her	מוֹפְתֵיהֶם his —	מוֹפְתֵיהָ her	מוֹפְתֵיהֶם his —
—	מוֹפְתֵינוּ our —	—	מוֹפְתֵינוּ our —
מוֹפְתֵיכֶם	מוֹפְתֵיכֶם your —	מוֹפְתֵיכֶם	מוֹפְתֵיכֶם your —
מוֹפְתֵיהֶם	מוֹפְתֵיהֶם their —	מוֹפְתֵיהֶם	מוֹפְתֵיהֶם their —

Observations.

To the fifth class belong the following words: 1. All present participles of *Kal*, *Piel* and *Hithpaél*.

2. Monosyllables with *Tseré* as שֵׁם a name, בֶּן a son, &c. These undergo the same change of vowels, in the singular, as the last syllable of פֶּת in

מוֹפֶת. שֵׁם in the plural has the *fem.* termination יוֹת, as שְׁמוֹת, and the *affixes* are added to the *genitive* שְׁמוֹת, but בֶּן has in plural בָּנִים, which with the *affixes* undergoes the same change of vowels as בָּרִים in דְּבָרִים. See example of the second class.

Additional Remarks on the Classification of Nouns.

1. The dissyllables of the *feminine gender* referred to the second class are those terminating in ה, and preceded by *Kamets*. These nouns always change the ה to ת in the *genitive* and with the *affixes*. Whether they undergo the same change as דְּבָר, or בָּר can only be determined by the *Lexicon*, the *analysis*, or *etymology*. And here it may be proper to remark that all anomalous forms, as יִדְכֶם for דְּכֶם, דְּמַכֶּם for דְּמַכֶּם, &c. and nouns which occur only in one or two forms, are commonly noted in the *Lexicon*.

2. Dissyllables of the *masculine gender* referred to the third class, are those nouns which end in ה preceded by *Segol*. They retain the ה in the *genitive*, but reject it when combined with the *affixes*; except that the third *affix masculine singular* has frequently יָהּ instead of יֹ as שָׂדֶה a field, we find שְׂדֵהוּ and שְׂדֵהוּ his field; other nouns have always הָ for וּ, as מִקְנֵהוּ possession, מַחֲנֵהוּ camp, have מִקְנֵהוּ, מַחֲנֵהוּ.

3. The pronominal affix יָהּ for יֹ to the nouns אֹר light, Job xxv. 3. פִּילֶגֶשׁ a concubine Judg. xix. 24. מוֹטֶה a yoke Nah. i. 13. as well as the plural affixes יָהּ for יֹ in גִּבּוֹר a hero, Nah. ii. 4. אֶשֶׁר happiness, Prov. xxix. 18. עֵין eye, Job xxiv. 23. and in a very few others, are considered anomalies.

4. The affixes מֹ- for -ם , and the plural יִמּוֹ- for יָהֶם , as פְּרִיָּמּוֹ *their fruit*, Ps. xxi. 2. עֲנֵבֵימּוֹ *their grapes*, Deut. xxxii. 32. צָרֵימּוֹ *their enemies*, xxxii. 27. are poetical forms.

To make the classification of nouns as complete as possible, we subjoin the following tables; *the first* exhibiting an example of a *noun feminine*, terminating in ה and preceded by *Kamets*; *the second* a noun *masculine* ending in ה and preceded by *Segol*; *the third* an example of *irregular* nouns.

EXAMPLE I.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
	שָׁנוֹת years		שָׁנָה a year
	שָׁנוֹת gen.		שָׁנָה gen.
—	שָׁנוֹתַי my years	—	שָׁנָתִי my year
שָׁנוֹתֶיךָ	שָׁנוֹתֶיךָ thy —	שָׁנָתְךָ	שָׁנָתְךָ thy —
שָׁנוֹתֶיהָ	שָׁנוֹתָיו her his —	שָׁנָתָהּ	שָׁנָתוֹ her his —
—	שָׁנוֹתֵינוּ our —	—	שָׁנָתֵנוּ our —
שָׁנוֹתֵיכֶם	שָׁנוֹתֵיכֶם your —	שָׁנָתְכֶם	שָׁנָתְכֶם your —
שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם their —	שָׁנָתָם	שָׁנָתָם their —

Obs. The preceding example shows that שָׁנָה in the genitive and with the *affixes* assumes in the singular the form of דְּבָר , which constitutes the second class of nouns. In the *plural* the *affixes* are added to the *genitive* שָׁנוֹת which corresponds to the form of the third class, q. v. And here it is proper to remark that all *affixes* in the *fem. pl.* are added to the *genitive plural*.

EXAMPLE II.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
	מִקְנֵי possessions		מִקְנָה possession
	מִקְנֵי gen.		מִקְנָה gen.
—	מִקְנֵי my possessions	—	מִקְנֵי my possession
מִקְנֶיךָ	מִקְנֶיךָ thy —	מִקְנֶיךָ	מִקְנֶיךָ thy —
מִקְנֶיהָ her	מִקְנֵיו his —	מִקְנֶיהָ her	מִקְנֶיהָ his —
—	מִקְנֵינוּ our —	—	מִקְנֵנוּ our —
מִקְנֵיכֶם	מִקְנֵיכֶם your —	מִקְנֵיכֶם	מִקְנֵיכֶם your —
מִקְנֵיהֶם	מִקְנֵיהֶם their —	מִקְנֵיהֶם	מִקְנֵיהֶם their —

Obs. It is evident from Example II. that the genitive singular *only* assumes a different form, and that all affixes are added according to the form of the noun when combined with the *first* affix. The pl. belongs to nouns of the first class.

EXAMPLE III.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
	אֲבוֹת fathers		אָב father
	אֲבוֹת gen.		אָבִי gen.
—	אֲבוֹתֵי my fathers	—	אָבִי my father
אֲבוֹתֶיךָ	אֲבוֹתֶיךָ thy —	אֲבוֹתֶיךָ	אֲבוֹתֶיךָ thy —
אֲבוֹתֶיהָ her	אֲבוֹתָיו his —	אֲבוֹתֶיהָ her	אֲבוֹתֶיהָ his —
—	אֲבוֹתֵינוּ our —	—	אֲבוֹתֵנוּ our —
אֲבוֹתֵיכֶם	אֲבוֹתֵיכֶם your —	אֲבוֹתֵיכֶם	אֲבוֹתֵיכֶם your —
אֲבוֹתֵיהֶם	אֲבוֹתֵיהֶם their —	אֲבוֹתֵיהֶם	אֲבוֹתֵיהֶם their —

Observations.

1. The affix נָ for נִי in אָבִי arises from its being immediately preceded by a vowel written in full.

2. The monosyllable אָב *father-in-law* with the *affixes*, undergoes the same change as אָב. But אָח *brother* with the *affixes* undergoes the same change as אָב in the singular *only*. In the plural the nominative has the form אָחִים; gen. אָחָי; and the *affixes* are added to the form of the noun when combined with the first affix, except in the third person masc. which has אָחָיו, not אָחָיו.

3. The change of vowels in polysyllables affects only the ultimate and penultimate; of which one only, or both may be mutable, or immutable; and the vowels of the two final syllables will decide to which of the five classes the *polysyllable* belongs.

CONJUGATION OF VERBS.

All verbs, whether regular or irregular, admit of seven principal forms of conjugation. The 1st is termed קָל or פָּעַל; 2. נִפְעַל; 3. פָּעַל; 4. פָּעַל; 5. הִפְעִיל; 6. הִפְעִיל; 7. הִתְפַּעֵל. These terms, which will be explained in the second part of this Grammar, are used by the Hebrew Grammarians, to mark the analogous forms of the conjugation of verbs, and of the classification of nouns.

קל the first conjugation, commonly used in an active sense, represents the verb in its primitive form and simplest meaning. The other six conjugations, whether regular or irregular, are formed from it.

This formation consists either in a hard point, termed *Dagesh formative*—see p. 27. Obs. 2. as in the conjugation of לָמַד *to teach*, and לָמַד *to be taught*; or in formative letters (נ) and (ה) as in the conjugation נִלְמַד *to be learned*, הִלְמִיד *to cause to learn*, הִלְמִיד *to be caused to learn*; or in a formative letter and Dagesh formative combined, as in the conjugation הִתְלַמַּד *to teach himself*.

By the addition of these formative characters to the primitive verb, the Hebrews were enabled to vary the primary meaning of the word, and to express by their conjugations, all those various modifications and relations of verbs, which in most other languages are expressed either by compound verbs or by several words. An example from the Sacred text will elucidate the latter remark. Joel i. 9. הִכֵּרַת מִנְחָה וְנֶסֶךְ *the meat-offering and the drink-offering is cut off*, which gives the sense of the passage, but not the true force of הִכֵּרַת, which being in the *Hophal* form ought to be rendered in a *passive causative* sense: for it expresses, not simply that the oblation *is* cut off, for which the *Niphal* form would have sufficed, but that it was *caused* to be cut off, by means of the devastations described in the preceding verses. Thus we have הָאֲרֵבָה אָכַל *the locust eats*, &c. נִכְרַת עֵסֶם הַיָּדֵן *the new wine is cut off*: and in consequence of these, הִכֵּרַת מִנְחָה וְנֶסֶךְ *the meat-offering and the drink-offering is caused to be cut off*.

Division of Verbs. The verbs may be divided into primitives, derivatives, and denominatives.

1 Primitives, are those verbs, which consist of three consonants, or have a triliteral root for their origin. E. g. לָמַד *to learn*; הָלַךְ *to go*.

2. Derivatives, are such as come from the primitives. E. g. לָמַד *to teach*, from לָמַד *to learn*; צָדַק or הִצְדִּיק *to justify*, from צָדַק *to be just*. Such are all the above conjugations, which by the addition of a formative letter are derived from קָל *Kal*.

3. Denominatives, are those verbs, which are formed from nouns. E. g. שָׁרַשׁ *to unroot, to tear up by the root*, הִשְׁרִישׁ *to strike roots*, from שָׁרֵשׁ *a root*.

Regular Verbs. All verbs consisting of three radical letters in the third person of *Kal*, and retaining the same throughout the other conjugations, are always regular. The conjugation לָמַד *to learn*, in Table I. exhibits an example of all such verbs.

Irregular Verbs. All verbs which have in the third person of *Kal* a (ג), (ס), (י) for their first, or a (ו), or (י) for their second, or an (ס), or (ה) for their third radical, or whose *second* and *third* radicals are the same, are irregular.

The conjugation נָגַשׁ in Table II. exhibits an example of those verbs which in some parts of the conjugation are defective in the first radical. This deficiency is compensated by a hard point. See p. 27. Obs. 1.

The conjugation אָכַל in Table III. exhibits an example of such verbs, as have a quiescent (ס) for their first radical. It will be seen from the table that it is irregular only in some part of *Kal* and *Niphal*.

The conjugation יָשַׁב in Table IV. exhibits an example of those verbs, which have a quiescent (י) for their first radical.

The conjugation קים in Table V. exhibits an example of verbs having a quiescent (י) for their second radical. This example will serve also for those, whose second radical is (י) such as בּין.

The conjugation \aleph_7^2 in Table VI. exhibits an example of verbs whose third radical is a quiescent (\aleph).

The conjugation גָּזַר in Table VII. exhibits an ample of verbs having a quiescent (η) for their third radical.

The conjugation קָנַב in Table VIII. exhibits an example of those verbs whose second and third radicals are the same letter.

Some forms of verbs termed פֻּעֵל, פֻּעַל, פֻּעֵל, פֻּעִיל, פֻּעִיל, and פֻּעִל are on account of their unfrequent occurrence at present omitted, but will be given in the second part of this Grammar. And here it is proper to remark, that even the instances are very rare in which a transitive verb exhibits *all* the usual forms of conjugation.

Verbs *transitive* and *intransitive*. The transitive verbs of *Kal*, the primitive form, have commonly *Pathach* for their final syllable, as לָמַד *to learn*. Intransitive verbs have *Cholem*, but more frequently *Tseré* for their final syllable, as יָכוֹל *to be able*, קָטָן *to be little*; זָקֵן *to be old*, דָּבַק *to adhere*. Those with *Cholem* are always intransitive; but those with *Tseré* sometimes transitive, as אָהַב *to love*. The latter occur sometimes in both forms, i. e. with *Pathach*, and *Tseré*, and may be either transitive or intransitive, as אָהַב and אֱהַב *to love*; שָׁכַן and שֹׁכֵן *to dwell*.

The following passage exemplifies these several observations. The verbs to be remarked are in larger characters. **Exod. xl. 35. וְלֹא יָכַל מֹשֶׁה לָּבֵא אֶל אֹהֶל מוֹעֵד**

בִּי שָׁבוֹן עָלַי הָעֶנָּן וַיִּכְבֹּד יְהוָה כְּלָא אֶת הַמִּשְׁכָּן and Moses WAS *not* ABLE to enter into the tent of the congregation, because the cloud ABODE thereon, and the glory of Jehovah FILLED the tabernacle.

Tenses. Copious as the Hebrew language is in its forms of conjugation, it is altogether as deficient in respect to tenses. Properly speaking it possesses no regular forms for the distinction of tenses, as is the case in the Western languages. How this distinction is made in Hebrew, will be shewn in that part of the Grammar, which is appropriated to the Syntax.

The language has two forms, which originally partook more of the nature of moods than of tenses. For this reason we shall call them in this Grammar the first and second mood. The various uses of these moods will be fully explained in the Syntax. Here it will suffice to observe that the first corresponds most nearly to the indicative, the second to the conjunctive. The generality of Hebrew Grammarians call the former the preterit, the latter the future tense, because the former is most commonly employed in a preterit, and the latter in a future signification.

The first mood is constructed by *adding* to the third person masc. singular in all the conjugations abbreviated forms of the personal or primitive pronouns. E. g. לָמַד אֶתָּה for לָמַדְתָּ, לָמַדְנוּ for לָמַדְנוּ. The second mood is constructed by *prefixing* abbreviated forms of the primitive pronouns to the infinitive, as אֶלְמַד for אֲנִי לָמַד, תִּלְמַד for אַתָּה לָמַד.

The pronoun thus combined with the verb always expresses the nominative case. The way in which the objective case is formed, will be explained hereafter.

The following Tables exhibit an example of conjugations for all regular, as well as examples for all irregular verbs.

Every conjugation is arranged under five divisions : the first contains the 1. *Mood*, the second, the 2. *Mood*, the third, the *imperative*, the fourth, the *infinitive*, the fifth, the *participle*.

It will be seen, from the first and second mood, that, in Hebrew as in other languages, the singular and the plural have, each of them, three persons; that the second and third person singular and plural have forms peculiar to each gender; except that the third person plural of the first mood, and the first person, whether in the singular or plural, have in both moods one form common to both genders.

TABLE I. Conjugation of Regular Verbs.

Fem. התפעל Mas.	Fem. הפעל Mas.	Fem. הפעיל Mas.	Fem. פעל Mas.
— התלמדתי	— הלמדתי	— הלמדתי	— למדתי
התלמדת התלמדת	הלמדת הלמדת	הלמדת הלמדת	למדת למדת
התלמדה התלמד	הלמדה הלמד	הלמידה הלמיד	למדה למד
— התלמדנו	— הלמדנו	— הלמדנו	— למדנו
התלמדתם התלמדתן	הלמדתם הלמדתן	הלמדתם הלמדתן	למדתם למדתן
— התלמדו	— הלמדו	— הלמדנו	— למדו
— אתלמד	— אלמד	— אלמיד	— אלמד
תתלמדי תתלמד	תלמדי תלמד	תלמדי תלמיד	תלמדי תלמד
תתלמדי תתלמד	תלמדי תלמד	תלמדי תלמיד	תלמדי תלמד
— נתלמד	— נלמד	— נלמיד	— נלמד
תתלמדנה תתלמדו	תלמדנה תלמדו	תלמדנה תלמידו	תלמדנה תלמדו
תתלמדנה תתלמדו	תלמדנה תלמדו	תלמדנה תלמידו	תלמדנה תלמדו
התלמדי התלמד	not used.		not used.
התלמדנה התלמדו			
התלמד	הלמד	הלמיד הלמיד	למד למד
מתלמד מתלמד	מלמד מלמד	מלמיד מלמיד	מלמד מלמד

Example לָמַד *he learned.*

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.	
— לָמַדְתִּי	— נִלְמַדְתִּי	— לָמַדְתִּי	1. Mood.
לָמַדְתְּ לָמַדְתָּ	נִלְמַדְתְּ נִלְמַדְתָּ	לָמַדְתְּ לָמַדְתָּ	Sing.
לָמַדְתְּ לָמַדְתָּ	נִלְמַדְתְּ נִלְמַדְתָּ	לָמַדְתְּ לָמַדְתָּ	
— לָמַדְנוּ	— נִלְמַדְנוּ	— לָמַדְנוּ	Plural.
לָמַדְתֶּם לָמַדְתֶּם	נִלְמַדְתֶּם נִלְמַדְתֶּם	לָמַדְתֶּם לָמַדְתֶּם	
— לָמַדוּ	— נִלְמַדוּ	— לָמַדוּ	
— אָלַמַּד	— אִלְמַּד	— אָלַמַּד	2. Mood.
תִּלְמַּדְתְּ תִלְמַּדְתָּ	תִּלְמַּדְתְּ תִלְמַּדְתָּ	תִּלְמַּדְתְּ תִלְמַּדְתָּ	Sing.
תִּלְמַּדְתְּ תִלְמַּדְתָּ	תִּלְמַּדְתְּ תִלְמַּדְתָּ	תִּלְמַּדְתְּ תִלְמַּדְתָּ	
— תִּלְמַּדְנוּ	— תִּלְמַּדְנוּ	— תִּלְמַּדְנוּ	Plural.
תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	
תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	תִּלְמַּדְתֶּם תִּלְמַּדְתֶּם	
לָמַד לָמַדְתָּ	הִלְמַּד הִלְמַּדְתָּ	לָמַד לָמַדְתָּ	IMPERAT. Sing.
לָמַד לָמַדְתָּ	הִלְמַּד הִלְמַּדְתָּ	לָמַד לָמַדְתָּ	Plural.
לָמַד לָמַד	הִלְמַּד הִלְמַּד	לָמַד לָמַד	Inf. abs. const.
לָמַד לָמַד	הִלְמַּד הִלְמַּד	לָמַד לָמַד	
מִלְמַּדְהָ מִלְמַּדְהָ	נִלְמַּדְהָ נִלְמַּדְהָ	לִוְמַּדְהָ לִוְמַּדְהָ	Part. act. pass.

TABLE II. Conjugation of Irregular Verbs

Fem. התפעל Mas.	Fem. הפעל Mas.	Fem. הפעיל Mas.	Fem. פעל Mas.
— התנבשתי	— הנבשתי	— הנבשתי	— נבשתי
התנבשת	הנבשת	הנבשת	נבשת
התנבשה	הנבשה	הנבשה	נבשה
— התנבשנו	— הנבשנו	— הנבשנו	— נבשנו
התנבשתם	הנבשתם	הנבשתם	נבשתם
— התנבשו	— הנבשו	— הנבשו	— נבשו
— אתנבש	— אנבש	— אניש	— אנבש
אתנבשתי	תנבשתי	תנבשתי	תנבשתי
יתנבש	ינבש	ינבש	ינבש
— נתנבש	— נבש	— נבש	— נבש
תתנבשנה	תנבשנה	תנבשנה	תנבשנה
יתנבשו	ינבשו	ינבשו	ינבשו
התנבשתי	not used.		not used.
התנבשתה			
התנבש	הנבש	הנבש	נבש
התנבשה		הנבשה	נבשה
מתנבשה	מנבשה	מנבשה	מנבשה

whose first Radical is נ. Example נָגַשׁ *he approached*.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.	
— נִגַּשְׁתִּי	— נִגַּשְׁתִּי	— נִגַּשְׁתִּי	1. Mood.
נִגַּשְׁתָּ נִגַּשְׁתָּ	נִגַּשְׁתָּ נִגַּשְׁתָּ	נִגַּשְׁתָּ נִגַּשְׁתָּ	Sing.
נִגַּשְׁתָּה נִגַּשְׁתָּה	נִגַּשְׁתָּה נִגַּשְׁתָּה	נִגַּשְׁתָּה נִגַּשְׁתָּה	
— נִגַּשְׁנוּ	— נִגַּשְׁנוּ	— נִגַּשְׁנוּ	1
נִגַּשְׁתֶּם נִגַּשְׁתֶּם	נִגַּשְׁתֶּם נִגַּשְׁתֶּם	נִגַּשְׁתֶּם נִגַּשְׁתֶּם	2
— נִגַּשׁוּ	— נִגַּשׁוּ	— נִגַּשׁוּ	3
— אֶנֶּגֶשׁ	— אֶנֶּגֶשׁ	— אֶנֶּגֶשׁ	2. Mood.
תִּנֶּגֶשׁ תִּנֶּגֶשׁ	תִּנֶּגֶשׁ תִּנֶּגֶשׁ	תִּנֶּגֶשׁ תִּנֶּגֶשׁ	Sing.
תִּנֶּגֶשְׁתָּה תִּנֶּגֶשְׁתָּה	תִּנֶּגֶשְׁתָּה תִּנֶּגֶשְׁתָּה	תִּנֶּגֶשְׁתָּה תִּנֶּגֶשְׁתָּה	
— נִגַּשׁ	— נִגַּשׁ	— נִגַּשׁ	1
תִּנֶּגֶשׁוּ תִּנֶּגֶשׁוּ	תִּנֶּגֶשׁוּ תִּנֶּגֶשׁוּ	תִּנֶּגֶשׁוּ תִּנֶּגֶשׁוּ	2
תִּנֶּגֶשְׁתֶּם תִּנֶּגֶשְׁתֶּם	תִּנֶּגֶשְׁתֶּם תִּנֶּגֶשְׁתֶּם	תִּנֶּגֶשְׁתֶּם תִּנֶּגֶשְׁתֶּם	3
נִגַּשׁ נִגַּשׁ	הִנֵּגֶשׁ הִנֵּגֶשׁ	נִגַּשׁ נִגַּשׁ	IMPERAT.
נִגַּשְׁתָּה נִגַּשְׁתָּה	הִנֵּגֶשְׁתָּה הִנֵּגֶשְׁתָּה	נִגַּשְׁתָּה נִגַּשְׁתָּה	Sing.
נִגַּשׁוּ נִגַּשׁוּ	הִנֵּגֶשׁוּ הִנֵּגֶשׁוּ	נִגַּשׁוּ נִגַּשׁוּ	Plural.
נִגַּשׁ	הִנֵּגֶשׁ	נִגַּשׁ	Inf. abs.
נִגַּשְׁתָּה	הִנֵּגֶשְׁתָּה	נִגַּשְׁתָּה	const.
מִנֵּגֶשׁ מִנֵּגֶשׁ	נִגַּשְׁתָּה נִגַּשְׁתָּה	נוֹנֵגֶשׁ נוֹנֵגֶשׁ	Part. act.
מִנֵּגֶשְׁתָּה מִנֵּגֶשְׁתָּה	נִגַּשְׁתָּה נִגַּשְׁתָּה	נוֹנֵגֶשְׁתָּה נוֹנֵגֶשְׁתָּה	pass.

TABLE III. Conjugation of Irregular Verbs

Fem. התפעל Mas.	Fem. הפעל Mas.	Fem. הפעיל Mas.	Fem. פעל Mas.
— התאכלתי	— האכלתי	— האכלתי	— אכלתי
התאכלת התאכלת	האכלת האכלת	האכלת האכלת	אכלת אכלת
התאכלה התאכל	האכלה האכל	האכלה האכל	אכלה אכל
— התאכלנו	— האכלנו	— האכלנו	— אכלנו
התאכלתם התאכלתן	האכלתם האכלתן	האכלתם האכלתן	אכלתם אכלתן
— התאכלו	— האכלו	— האכלו	— אכלו
— אתאכל	— אאכל	— אאכל	— אאכל
תתאכל תתאכל	תאכל תאכל	תאכלי תאכלי	תאכל תאכל
יתאכל יתאכל	יאכל יאכל	תאכל תאכל	תאכל תאכל
— נתאכל	— נאכל	— נאכל	— נאכל
תתאכלו תתאכלנה	תאכלו תאכלנה	תאכלו תאכלנה	תאכלו תאכלנה
יתאכלו יתאכלנה	יאכלו יאכלנה	יאכלו יאכלנה	יאכלו יאכלנה
התאכל התאכל	not used.		not used.
התאכלו התאכלו	not used.		not used.
התאכל	האכל	האכל האכל	אכל
מתאכל מתאכל	מאכל מאכל	מאכל מאכל	מאכל מאכל

whose first Radical is א. Example אָכַל *he eats*.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.	
— אֲכַלְתִּי	— נֶאֱכַלְתִּי	— אָכַלְתִּי 1	1. Mood.
אֲכַלְתְּ אֲכַלְתָּ	נֶאֱכַלְתְּ נֶאֱכַלְתָּ	אָכַלְתְּ אָכַלְתָּ 2	Sing.
אֲכַלְהָ אֲכַלְהוּ	נֶאֱכַלְהָ נֶאֱכַלְהוּ	אָכַלְהָ אָכַלְהוּ 3	
— אֲכַלְנוּ	— נֶאֱכַלְנוּ	— אָכַלְנוּ 1	
אֲכַלְתֶּם אֲכַלְתֶּם	נֶאֱכַלְתֶּם נֶאֱכַלְתֶּם	אָכַלְתֶּם אָכַלְתֶּם 2	Plural.
— אֲכַלוּ	— נֶאֱכַלוּ	— אָכַלוּ 3	
— אֵאָכַל	— יֵאָכַל	— אֲכַל 1	2. Mood.
תֵּאָכַל תֵּאָכַל	תֵּאָכְלִי תֵּאָכְלִי	תֵּאָכַל תֵּאָכְלִי 2	Sing.
תֵּאָכַל תֵּאָכַל	יֵאָכַל יֵאָכַל	תֵּאָכַל יֵאָכַל 3	
— נֵאָכַל	— יֵאָכַל	— נֵאָכַל 1	
תֵּאָכְלוּ תֵּאָכְלוּ	תֵּאָכְלוּ תֵּאָכְלוּ	תֵּאָכְלוּ תֵּאָכְלוּ 2	Plural.
תֵּאָכְלוּ תֵּאָכְלוּ	יֵאָכְלוּ יֵאָכְלוּ	יֵאָכְלוּ תֵּאָכְלוּ 3	
אֲכַל אֲכַל	הֵאָכַל הֵאָכַל	אֲכַל אֲכַל	IMPERAT.
אֲכַלוּ אֲכַלוּ	הֵאָכְלוּ הֵאָכְלוּ	אֲכַלוּ אֲכַלוּ	Sing.
			Plural.
אֲכַל	הֵאָכַל	אֲכַל אֲכַל	Inf. abs.
			const.
מֵאָכַל מֵאָכַל	נֹאֲכַל נֹאֲכַל	אֲכַל אֲכַל	Part. act.
		אֲכֻלָּה אֲכֻלָּה	pass.

TABLE IV. Conjugation of Irregular Verbs

Fem. התפעל Mas.	Fem. הפעל Mas.	Fem. הפעיל Mas.	Fem. פעל Mas.
<p>התישבתי</p> <p>התישבת התישבתי</p> <p>התישבה התישב</p> <p>התישבנו</p> <p>התישבתם התישבנו</p> <p>התישבו</p>	<p>הושבתי</p> <p>הושבת הושבתי</p> <p>הושבה הושב</p> <p>הושבנו</p> <p>הושבתם הושבנו</p> <p>הושבו</p>	<p>הושבתי</p> <p>הושבת הושבתי</p> <p>הושיבה הושיב</p> <p>הושבנו</p> <p>הושבתם הושבנו</p> <p>הושיבו</p>	<p>יִשְׁבְּתִי</p> <p>יִשְׁבְּתִי יִשְׁבְּתִי</p> <p>יִשְׁבְּתִי יִשְׁבְּתִי</p> <p>יִשְׁבְּנו</p> <p>יִשְׁבְּתִי יִשְׁבְּתִי</p> <p>יִשְׁבְּנו</p>
<p>אִתִּישָׁב</p> <p>תִּישָׁב תִּישָׁב</p> <p>יִישָׁב יִישָׁב</p> <p>נִישָׁב</p> <p>תִּישָׁב תִּישָׁב</p> <p>יִישָׁב תִּישָׁב</p>	<p>אוֹשָׁב</p> <p>תוֹשָׁב תוֹשָׁב</p> <p>יוֹשָׁב יוֹשָׁב</p> <p>נוֹשָׁב</p> <p>תוֹשָׁב תוֹשָׁב</p> <p>יוֹשָׁב תוֹשָׁב</p>	<p>אוֹשִׁיב</p> <p>תוֹשִׁיב תוֹשִׁיב</p> <p>יוֹשִׁיב יוֹשִׁיב</p> <p>נוֹשִׁיב</p> <p>תוֹשִׁיב תוֹשִׁיב</p> <p>יוֹשִׁיב תוֹשִׁיב</p>	<p>אִישָׁב</p> <p>תִּישָׁב תִּישָׁב</p> <p>יִישָׁב יִישָׁב</p> <p>נִישָׁב</p> <p>תִּישָׁב תִּישָׁב</p> <p>יִישָׁב תִּישָׁב</p>
<p>התישבי</p> <p>התישבו</p>	not used.	<p>הושבי</p> <p>הושבו</p>	not used.
התישב	הושב	הושיב	יִשָּׁב
מתישבה	מוֹשָׁב מוֹשָׁב	מוֹשִׁיב מוֹשִׁיב	מִישָׁב מִישָׁב

whose first Radical is י. Example יָשַׁב *he sat*.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.	
— יָשַׁבְתִּי	— נִוְשַׁבְתִּי	— יָשַׁבְתִּי	1. Mood.
יָשַׁבְתָּ יָשַׁבְתָּ	נִוְשַׁבְתָּ נִוְשַׁבְתָּ	יָשַׁבְתָּ יָשַׁבְתָּ	Sing.
יָשַׁבְתָּ יָשַׁבְתָּ	נִוְשַׁבְתָּ נִוְשַׁבְתָּ	יָשַׁבְתָּ יָשַׁבְתָּ	3
— יָשַׁבְנוּ	— נִוְשַׁבְנוּ	— יָשַׁבְנוּ	1
יָשַׁבְתֶּם יָשַׁבְתֶּם	נִוְשַׁבְתֶּם נִוְשַׁבְתֶּם	יָשַׁבְתֶּם יָשַׁבְתֶּם	2
— יָשַׁבוּ	— נִוְשַׁבוּ	— יָשַׁבוּ	3
— אָיָשַׁב	— אָנִוְשַׁב	— אָיָשַׁב	1
תִּיָשַׁב תִּיָשַׁב	תִּנִּוְשַׁב תִּנִּוְשַׁב	תִּיָשַׁב תִּיָשַׁב	2
יִיָשַׁב יִיָשַׁב	יִנִּוְשַׁב יִנִּוְשַׁב	יִיָשַׁב יִיָשַׁב	3
— נִיָשַׁב	— נִיָשַׁב	— נִיָשַׁב	1
תִּיָשַׁבְנָה תִּיָשַׁבְנָה	תִּנִּוְשַׁבְנָה תִּנִּוְשַׁבְנָה	תִּיָשַׁבְנָה תִּיָשַׁבְנָה	2
יִיָשַׁבְנָה יִיָשַׁבְנָה	יִנִּוְשַׁבְנָה יִנִּוְשַׁבְנָה	יִיָשַׁבְנָה יִיָשַׁבְנָה	3
יָשַׁב יָשַׁב	הוֹשַׁב הוֹשַׁב	שָׁב שָׁב	IMPERAT.
יָשַׁבְנָה יָשַׁבְנָה	הוֹשַׁבְנָה הוֹשַׁבְנָה	שָׁבוּ שָׁבוּ	Sing.
			Plural.
יָשַׁב	הוֹשַׁב	יָשׁוּב	Inf. abs.
		שָׁבַת	constr.
מִיָשַׁב מִיָשַׁב	נוֹשַׁב נוֹשַׁב	יוֹשַׁב יוֹשַׁב	Part. act.
		יֹשֵׁב יֹשֵׁב	pass.

TABLE V. Conjugation of Irregular Verbs whose

Fem. הִתְפַּעֵל Mas.	Fem. הִפְעֵל Mas.	Fem. הִפְעִיל Mas.	Fem. פֻּעַל Mas.
— הִתְקוּמָתִי	— הִוְקָמִיתִי	— הִקְוִימוּתִי	— קוּמָתִי
הִתְקוּמְמָתָּה הִתְקוּמָתָּה	הִוְקָמְמָתָּה הִוְקָמָתָּה	הִקְוִימְמוּתָּה הִקְוִימוּתָּה	קוּמְמָתָּה קוּמָתָּה
הִתְקוּמָמָה הִתְקוּמִים	הִוְקָמָה הִוְקָמִים	הִקְוִימָה הִקְוִימִים	קוּמָמָה קוּמִים
— הִתְקוּמְמוֹ	— הִוְקָמְמוֹ	— הִקְוִימוֹ	— קוּמְמוֹ
הִתְקוּמְמָתָן הִתְקוּמָמָתָם	הִוְקָמְמָתָן הִוְקָמָמָתָם	הִקְוִימְמוּתָן הִקְוִימוּתָם	קוּמְמָתָן קוּמָמָתָם
— הִתְקוּמָמוּ	— הִוְקָמוּ	— הִקְוִימוּ	— קוּמָמוּ
— אִתְקוּמִים	— אִוְקָמִים	— אִקְוִימִים	— אִקְוִימִים
תִּתְקוּמְמִי תִּתְקוּמִים	תִּוְקָמִי תִּוְקָמִים	תִּקְוִימִי תִּקְוִימִים	תִּקְוִימִי תִּקְוִימִים
תִּתְקוּמָם תִּתְקוּמִים	תִּוְקָמָם תִּוְקָמִים	תִּקְוִימָם תִּקְוִימִים	תִּקְוִימָם תִּקְוִימִים
— נִתְקוּמִים	— נִוְקָמִים	— נִקְוִימִים	— נִקְוִימִים
תִּתְקוּמְמָנָה תִּתְקוּמָמוּ	תִּוְקָמְמָנָה תִּוְקָמוּ	תִּקְוִימְמוֹ תִּקְוִימָנָה	תִּקְוִימְמוֹ תִּקְוִימָנָה
תִּתְקוּמְמָנָה תִּתְקוּמָמוּ	תִּוְקָמְמָנָה תִּוְקָמוּ	תִּקְוִימְמוֹ תִּקְוִימָנָה	תִּקְוִימְמוֹ תִּקְוִימָנָה
הִתְקוּמְמִי הִתְקוּמִים	not used.		not used.
הִתְקוּמְמָנָה הִתְקוּמָמוּ			
הִתְקוּמִים	הִוְקָמִים	הִקְוִימִים	קוּמִים
מִתְקוּמָמָה מִתְקוּמִים	מִוְקָמָה מִוְקָמִים	מִקְוִימָה מִקְוִימִים	מִקְוִימָה מִקְוִימִים

second Radical letter is ו or י. Example קום to arise.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קל Mas.	
— קוּמְמִיתִי	— נְקוּמוּתִי	— קָמְתִי 1	1. Mood.
קוּמְמִיתִי קוּמְמִיתִי	נְקוּמוּתִי נְקוּמוּתִי	קָמְתִי קָמְתִי 2	Sing.
קוּמְמִיתִי קוּמְמִיתִי	נְקוּמוּתִי נְקוּמוּתִי	קָמְתִי קָמְתִי 3	
— קוּמְמִיתִי	— נְקוּמוּתִי	— קָמְתִי 1	
קוּמְמִיתִי קוּמְמִיתִי	נְקוּמוּתִי נְקוּמוּתִי	קָמְתִי קָמְתִי 2	Plural.
— קוּמְמִיתִי	— נְקוּמוּתִי	— קָמְתִי 3	
— אָקוּמִים	— אָקוּמִים	— אָקוּמִים 1	2. Mood.
תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמִי תְּקוּמִי	תְּקוּמְמִי תְּקוּמְמִי 2	Sing.
תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמִי תְּקוּמִי	תְּקוּמְמִי תְּקוּמְמִי 3	
— תְּקוּמְמִי	— תְּקוּמִי	— תְּקוּמְמִי 1	
תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמְמִי תְּקוּמְמִי 2	Plural.
תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמְמִי תְּקוּמְמִי	תְּקוּמְמִי תְּקוּמְמִי 3	
קוּמְמִי קוּמְמִי	הִקּוּמִי הִקּוּמִי	קוּמְמִי קוּמְמִי	IMPERAT. Sing.
קוּמְמִי קוּמְמִי	הִקּוּמְמִי הִקּוּמְמִי	קוּמְמִי קוּמְמִי	Plural.
— קוּמְמִי	— הִקּוּמִי	— קוּמְמִי	Inf. abs. constr.
קוּמְמִי קוּמְמִי	נְקוּמְמִי נְקוּמְמִי	קָמְמִי קָמְמִי	Part. act. pass.
קוּמְמִי קוּמְמִי	קָמְמִי קָמְמִי	קָמְמִי קָמְמִי	

TABLE VI. Conjugation of Irregular Verbs

Fem. התפעל Mas.	Fem. הפעל Mas.	Fem. הפעיל Mas.	Fem. פעל Mas.
התמצאתי	המצאתי	המצאתי	מצאתי
התמצאת	המצאת	המצאת	מצאת
התמצאה	המצאה	המציאה	מצאה
התמצאנו	המצאנו	המצאנו	מצאנו
התמצאתם	המצאתם	המצאתם	מצאתם
התמצאו	המצאו	המציאו	מצאו
אתמצא	אמצא	אמציא	אמצא
תתמצאי	תמצאי	תמציאי	תמצאי
יתמצא	ימצא	תמציא	תמצא
נתמצא	נמצא	נמציא	נמצא
תתמצאנה	תמצאנה	תמציאנה	תמצאנה
יתמצאו	ימצאו	ימציאו	ימצאו
התמצאי	not used.	המציאי	not used.
התמצאו		המציאו	
התמצא	המצא	המציא	מצא
מתמצא	ממצא	ממציא	ממצא
מתמצאה	ממצאה	ממציאה	ממצאה

whose third Radical is **א**. Example **מצא** he found.

Fem. פעל Mas.	Fem. נפעל Mas.	Fem. קל Mas.	
— מצאתי	— נמצאתי	— מצאתי 1	1. Mood.
מצאת מצאת	נמצאת נמצאת	מצאת מצאת 2	Sing.
מצאה מצא	נמצאה נמצא	מצאה מצא 3	
— מצאנו	— נמצאנו	— מצאנו 1	
מצאתם מצאתם	נמצאתם נמצאתם	מצאתם מצאתם 2	Plural.
— מצאו	— נמצאו	— מצאו 3	
— אמצא	— אמצא	— אמצא 1	2. Mood.
תמצא תמצא	תמצא תמצא	תמצא תמצא 2	Sing.
ימצא ימצא	ימצא ימצא	ימצא ימצא 3	
— נמצא	— נמצא	— נמצא 1	
תמצאו תמצאו	תמצאו תמצאו	תמצאו תמצאו 2	Plural.
ימצאו ימצאו	ימצאו ימצאו	ימצאו ימצאו 3	
מצא מצא	המצא המצא	מצא מצא	IMPERAT.
מצאו מצאו	המצאו המצאו	מצאו מצאו	Sing.
			Plural.
מצא	המצא	מצוא	Inf. abs.
		מצא	const.
ממצא ממצא	נמצא נמצא	מוצא מוצא	Part. act.
		מצוא מצוא	pass.

whose third Radical is ה. Example גלה he revealed.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.	
— גִּלִּיתִי	— נִגְלִיתִי	— גִּלִּיתִי 1	1. Mood.
גִּלִּית גִּלִּיתָ	נִגְלִית נִגְלִיתָ	גִּלִּית גִּלִּיתָ 2	Sing.
גִּלְתָּה גִּלָּה	נִגְלְתָּה נִגְלָה	גִּלְתָּה גִּלָּה 3	
— גִּלִּינוּ	— נִגְלִינוּ	— גִּלִּינוּ 1	
גִּלִּיתֶם גִּלִּיתֶם	נִגְלִיתֶם נִגְלִיתֶם	גִּלִּיתֶם גִּלִּיתֶם 2	Plural.
— גִּלּוּ	— נִגְלּוּ	— גִּלּוּ 3	
— אִגְלִה	— אִנְגְלִה	— אִגְלִה 1	2. Mood.
תִּגְלִי תִגְלֶה	תִּנְגְלִי תִנְגְלֶה	תִּגְלִי תִגְלֶה 2	Sing.
תִּגְלֶה תִּגְלֶה	תִּנְגְלֶה תִּנְגְלֶה	תִּגְלֶה תִּגְלֶה 3	
— נִגְלֶה	— נִנְגְלֶה	— נִגְלֶה 1	
תִּגְלִינָה תִּגְלּוּ	תִּנְגְלִינָה תִּנְגְלּוּ	תִּגְלִינָה תִּגְלּוּ 2	Plural.
תִּגְלִינָה תִּגְלּוּ	תִּנְגְלִינָה תִּנְגְלּוּ	תִּגְלִינָה תִּגְלּוּ 3	
גִּלִּי גִלָּה	הִגְלִי הִגְלָה	גִּלִּי גִלָּה	IMPERAT. Sing.
גִּלְינָה גִלּוּ	הִגְלִינָה הִגְלּוּ	גִּלְינָה גִלּוּ	Plural.
גִּלָּה גִּלָּה	הִגְלִת הִגְלִת	גִּלָּה גִּלּוֹת	Inf. abs. const.
מִגְלֶה מִגְלֶה	נִגְלָה נִגְלָה	גִּלָּה גִּלּוּיָה	Part. act. pass.

TABLE VIII. Conjugation of Irregular Verbs whose second and

Fem. הִתְפַּעֵל Mas.	Fem. הִפְעֵל Mas.	Fem. הִפְעִיל Mas.	Fem. פָּעַל Mas.
— הִתְחַבַּבְתִּי	— הִחַבַּבְתִּי	— הִחַבַּבְתִּי	— חִבַּבְתִּי
הִתְחַבַּבְתְּ הִתְחַבַּבְתְּ	הִחַבַּבְתְּ הִחַבַּבְתְּ	הִחַבַּבְתְּ הִחַבַּבְתְּ	חִבַּבְתְּ חִבַּבְתְּ
הִתְחַבַּבְהָ הִתְחַבַּבְהָ	הִחַבַּבְהָ הִחַבַּבְהָ	הִחַבַּבְהָ הִחַבַּבְהָ	חִבַּבְהָ חִבַּבְהָ
— הִתְחַבַּבְנוּ	— הִחַבַּבְנוּ	— הִחַבַּבְנוּ	— חִבַּבְנוּ
הִתְחַבַּבְתֶּם הִתְחַבַּבְתֶּם	הִחַבַּבְתֶּם הִחַבַּבְתֶּם	הִחַבַּבְתֶּם הִחַבַּבְתֶּם	חִבַּבְתֶּם חִבַּבְתֶּם
— הִתְחַבַּבּוּ	— הִחַבַּבּוּ	— הִחַבַּבּוּ	— חִבַּבּוּ
— אֶחַבְּבָה	— אֶחַבְּבָה	— אֶחַבְּבָה	— אֶחַבְּבָה
תֶּחַבְּבִי תֶּחַבְּבִי	תֶּחַבְּבִי תֶּחַבְּבִי	תֶּחַבְּבִי תֶּחַבְּבִי	תֶּחַבְּבִי תֶּחַבְּבִי
יֶחַבְּבִי יֶחַבְּבִי	יֶחַבְּבִי יֶחַבְּבִי	יֶחַבְּבִי יֶחַבְּבִי	יֶחַבְּבִי יֶחַבְּבִי
— נֶחַבְּבִי	— נֶחַבְּבִי	— נֶחַבְּבִי	— נֶחַבְּבִי
תֶּחַבְּבִנָּה תֶּחַבְּבִנָּה	תֶּחַבְּבִנָּה תֶּחַבְּבִנָּה	תֶּחַבְּבִנָּה תֶּחַבְּבִנָּה	תֶּחַבְּבִנָּה תֶּחַבְּבִנָּה
יֶחַבְּבִנָּה יֶחַבְּבִנָּה	יֶחַבְּבִנָּה יֶחַבְּבִנָּה	יֶחַבְּבִנָּה יֶחַבְּבִנָּה	יֶחַבְּבִנָּה יֶחַבְּבִנָּה
הִתְחַבַּבְתִּי הִתְחַבַּבְתִּי	not used.		not used.
הִתְחַבַּבְתְּ הִתְחַבַּבְתְּ	not used.		not used.
הִתְחַבַּבְהָ הִתְחַבַּבְהָ	not used.		not used.
הִתְחַבַּבְנוּ	הִחַבַּבְנוּ	הִחַבַּבְנוּ	חִבַּבְנוּ
הִתְחַבַּבְתֶּם הִתְחַבַּבְתֶּם	הִחַבַּבְתֶּם הִחַבַּבְתֶּם	הִחַבַּבְתֶּם הִחַבַּבְתֶּם	חִבַּבְתֶּם חִבַּבְתֶּם
הִתְחַבַּבּוּ	הִחַבַּבּוּ	הִחַבַּבּוּ	חִבַּבּוּ
מִתְחַבַּבְהָ מִתְחַבַּבְהָ	מִחַבַּבְהָ מִחַבַּבְהָ	מִחַבַּבְהָ מִחַבַּבְהָ	מִחַבַּבְהָ מִחַבַּבְהָ

third Radicals are the same. Example סָבַב *he surrounded*.

Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קָל Mas.	
— סוֹבְבִיתִי	— נִסְבּוֹתִי	— סְבוֹתִי 1	1. Mood.
סוֹבְבָה סוֹבְבֶתָּ	נִסְבּוֹתָ נִסְבוֹתָ	סְבוֹתָ סְבוֹתָ 2	Sing.
— סוֹבְבִי	נִסְבָּה נִסְבָּה	סְבָה סְבָה 3	
— סוֹבְבָנוּ	— נִסְבוֹנוּ	— סְבוֹנוּ 1	
סוֹבְבֶתֶם סוֹבְבִיתֶם	נִסְבוֹתֶם נִסְבוֹתֶם	סְבוֹתֶם סְבוֹתֶם 2	Plural.
— סוֹבְבוּ	— נִסְבוּ	— סְבוּ 3	
— אֶסְבֵּב	— אֶסֵּב	— אֶסּוֹב 1	2. Mood.
תִּסְבְּבִי תִסְבְּבֶתָּ	תִּסְבֵּי תִסְבֵּי	תִּסּוֹבִי תִסּוֹבֶתָּ 2	Sing.
— תִּסְבְּבִי	— תִּסְבֵּי	— תִּסּוֹב 3	
— תִּסְבְּבוּ	— תִּסְבּוּ	— תִּסּוֹב 1	
תִּסְבְּבוּ תִסְבְּבִינָה	תִּסְבְּבוּ תִסְבְּבִינָה	תִּסּוֹבוּ תִסְבְּבִינָה 2	Plural.
— תִּסְבְּבוּ	— תִּסְבּוּ	— תִּסּוֹבוּ 3	
סוֹבְבִי סוֹבְבֶתָּ	הִסְבֵּי הִסְבֵּי	סוֹבִי סוֹבֶתָּ	IMPERAT. Sing.
— סוֹבְבִי	— סוֹבְבִי	— סוֹבֶתָּ	Plural.
— סוֹבֵב	— סוֹבֵב	— סוֹבֵב	Inf. abs. const.
— סוֹבְבָה	— נִסְבָּה	— סוֹבְבָה	Part. act. pass.

PART II.
COMPREHENDING
THE GRAMMATICAL STRUCTURE AND FORMS
OF WORDS.

CHAP. I.
ON THE DIVISION OF LETTERS AND WORDS.

CONTAINING

1. *The division of letters into Radicals and Serviles.*
 2. *Primitive and Derivative Words.*
 3. *The Forms of Words.*
 4. *The Theory of the Vowel-changes.*
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SECTION I.

ON THE DIVISION OF LETTERS INTO RADICALS AND SERVILES.

The twenty-two letters of the Hebrew Alphabet are divided into two equal parts. Eleven of them, namely ג ד ז ח ט ס ע פ צ ק ר (included in the technical expression חס פֶּרֶט נֹעֶ זֶדֶק *spare the blossom of the righteous stem*) are termed *radicals*; and the rest, namely א ב ה ו י כ ל מ נ ש ת (included in the technical expression מֹשֶׁה כָּתַב אֵלֵינוּ *Moses wrote for us*) are called *serviles*. These latter however may be used as radicals, but the radicals are never serviles.

SECTION II.

PRIMITIVE AND DERIVATIVE WORDS.

The primitive form of Hebrew words, whether nouns or verbs, consists generally of three radical letters, and is termed *שֹׁרֶשׁ* the *root*; which also expresses the principal signification of the word. E. g. *כָּנָף* *ming*, *אֶרֶץ* *earth*, *לָמַד* *to learn*, *כָּפַר* *to cover*.

From such triliteral roots are derived the various forms and significations of nouns, verbs, &c. either by changing the vowels, as from *כָּפַר* *to cover*, *כִּפֵּר* *to atone*; *כִּפְּרִי* *ransom*, *כִּפְּרָה* *a village*; or by adding letters either to the beginning or the end of the root, or to both; as *מִשְׁפָּט* *judgment*, from *שָׁפַט* *to judge*; *שִׁלְחָן* *a table*, from *שָׁלַח* *to extend*; *מִלְחָמָה* *war*, from *לָחַם*, *to fight*.

The letters usually added for this purpose are *א ה י מ נ ט* (included in the technical word *הַיִּמְנוּתִי* *I believe*); they are termed *אוֹתֵיּוֹת הַמִּשְׁקָל* *letters of formation*.

SECTION III.

ON THE FORMS OF WORDS.

The Hebrew Grammarians have adopted the root *פָּעַל* with the addition of proper vowel points as a general designation of the forms, both in nouns and verbs. Thus *פָּעַל* represents all nouns consisting of three radical letters and two *Kametses*, as *בָּרֶק*, *דָּבָר*, &c.—*פָּעַל*, all such, as have three radicals and two *Segols*, as *מִלֶּדֶה*, *עֶבֶד*, &c.—*פָּעַל* all those of the form *אִין*, *בִּקֵּר*, &c.

Nouns with additional letters are represented by the same root *פָּעַל* with corresponding formative letters and vowel-points added to it. E. g. *מִשְׁכָּן*, *מִקְדָּשׁ* represents all nouns of the form *מִקְדָּשׁ*, &c. *פָּעַלָה* all of the form *בִּרְכָה*, *צִדְקָה*; *מִפְעֻלָּת* and *מִפְעֻלָּת* those of the form *מִשְׁקֻלָּת*, *מִשְׁמֶרֶת*, &c.

Obs. 1. The three radical letters are not always to be found in a word, but frequently the first or second radical is wanting, the deficiency of which is sometimes replaced by a *hard point*, and sometimes by the change of a *short vowel* into a *long one*: or one of the *radicals* in the middle or at the end of a word, is quiescent.

If we would denote a word of which one of the radical letters is wanting, we take from the root **פעל** the letter corresponding to that which is deficient, adding to it such letters, and pointing it with such vowels as may express the intended form of the word under consideration. E. g. if the first radical be wanting we take the פ from **פעל**. Hence by **מעל** are understood such words as **מפֿע**, **משֿא** which being derived respectively from **נמטע**, **נמשא**, are deficient in their first radical (נ); the (מ) prefixed is an additional letter. Under the form **מעלה** are comprehended such as **מפֿרה**, **מתֿנה** which are likewise deficient in the first radical; the ה affixed, denoting the fem. gender. By **עלה** are understood such as **שנה**, **עצה**, **דעה**, &c.; by **פול** such as **אור**, **יום**; by **פיל** such as **קיר**, **סיר**, &c. and by the form **פל**, such as **ער**, **סר**.

Obs. 2. It will readily be seen, that when we wish to express what letters of a word belong to the root, and what are acquired in the process of formation, the above mode, which the Grammarians have adopted, is both easy and concise. E. g. when we say that **מקל** is of the form **פעל**, we mean that all the letters of this word are radicals, and that the point in ק is characteristic: again when we say that **מש** is of the form **מעל**, we signify that the first radical letter is wanting, and is compensated by the hard point in the ל, for the root is **מש** and the מ a letter of formation.—These two nouns **מקל** and **מש** and many others may easily be confounded on account of the similiarity of their form, and there is no other way of avoiding mistakes of this kind, but by making ourselves thoroughly acquainted with the derivation of the words.

SECTION IV.

ON THE THEORY OF THE VOWEL CHANGES.

In order to remove the difficulties with which this subject is generally embarrassed, it is necessary to point out. (1) *Those vowels* which are mutable, and *those which* are immutable. (2) The *cause* of the changes of vowels. (3) The *rules* by which the changes of the vowels are regulated.

1. *Mutable and Immutable vowels.* The long vowels, *Kamets*, *Tseré*, and *Cholem*, when they have no quiescent letter coalescing with them, are *mutable*. See examples in the second class of nouns, p. 53, 54. The same *vowels* are *immutable* whenever they have a quiescent letter, either expressed or implied, coalescing with them. Hence the long vowels *Chirik* and *Shurek*, which have always a quiescent letter, remain immutable. For examples, see the first class of nouns, p. 51, 52.

All short vowels, when *accented*, are *mutable*. See fourth class of nouns, p. 57. They are *immutable* when *followed* by a letter having either a *Sheva*, or a *hard point* inserted. For examples, see the first class of nouns, p. 51.

2. *Cause of the Changes of Vowels.* All words in Hebrew, whether of two or more syllables, are accented either on the *ultimate* or *penultimate*. Hence primitive nouns or verbs, consisting generally of words forming two syllables, will have the accent either on the *first* or *second* syllable. But if these primitive words increase in syllables, which is the case when *terminations* are affixed, to express the *gender*, *number*, *case*, *person*, *moods*, &c., the accent, which cannot remain in its original place, will occasion a change in the vowels. And here it is proper to remark, that the removal of the accent from

its primary situation affects only those *vowels* which are *mutable*, and form the *last two* syllables of a word. Hence, in derivative words consisting of more than two syllables, the vowels preceding the *penultimate* will remain unchanged.

The following practical observations, constituting the principles on which the rules for the *change* of vowels are founded, claim on that account our first attention.

PRACTICAL OBSERVATIONS.

1.—A letter with a *Sheva* (:) cannot begin a syllable unless it be immediately supported or followed by a letter with a vowel. Hence two *Shevas* cannot come together at the beginning of a word, because the first remains unsupported.

2.—A vowel substituted for *Sheva* (:), which is usually *Chirik* (·), but in guttural letters *Pathach* (-) or *Segol* (··), is a short vowel. It is termed by the Jewish grammarians תנועה קלה a *light vowel*, i. e. an imperfect one, because they say, that this substituted vowel is not qualified to form a syllable like a real short one, either with a succeeding consonant, or with a letter having a hard point inserted. But this appears to be dubious, as will be seen by and by, when we have occasion to recur to this subject.

3.—The hard point, which cannot be inserted in the final letter of a word, is generally compensated by *changing* the preceding short vowel into a *corresponding* long one. The same is the case when orthography requires its insertion in the *gutturals*, and ך, from which it is excluded. See the last two lines pp. 4. and 19.

3. *Rules by which the Changes of Vowels in Nouns are regulated.* Rule I.—When the first vowel of a dissyllabic noun, accented on the ultimate, is a mutable *Kamets* (·), or a *Tseré* (··) preceding a *Kamets*, either vowel is changed into a *Sheva* (:) in the formation of the genitive, or whenever the accent is removed from its primary situation, by one or two accessory syllables, which increase the primitive form of the noun. Hence, by attaching the syllable ם־ which is the *mas. pl.* termination, or any of the syllables which form the prono-

minal *affixes*, as ־י *my* in the singular, ־י *my* in the plural, &c., (see p. 49.) to the noun דָּבָר or לֵב , the plural form of these two nouns will be דְּבָרִים , לְבָבִים ; and with affixes דְּבָרִי , לְבָבִי , or דְּבָרִי , לְבָבִי , because the accent, which in each noun is removed to one of the accessory syllables, turns the first *Kamets* or *Tseré* into a *Sheva*. Again, by adding one of the *affixes* consisting of two syllables; as ־נו *our* to דָּבָר or לֵב we have the form דְּבָרֵנוּ , לְבָבֵנוּ , because the accent which, in the latter case, is removed to the penultimate of the two accessory syllables, will likewise change the first *Kamets* or *Tseré* into a *Sheva*.

Obs.—Affixes beginning with a vowel must be united to the final letter of the noun (See Table I. p. 49.), because a vowel cannot begin a syllable in Hebrew. Hence also affixes of two syllables, beginning with a vowel, will, for the same reason, be united by the first vowel to the final letter of the noun. E.g. the vowel (־) in ־נו will be united to the last letter of דָּבָר , לֵב , or זָקֵן , thus: דְּבָרֵנוּ , לְבָבֵנוּ , זָקֵנֵנוּ .

Rule II.—The final accented vowel of a dissyllabic noun being a *mutable Kamets* or *Tseré*, either of these two vowels is shortened in the formation of the genitive to *Pathach*; the first vowel of the noun may be mutable or immutable. Thus דָּבָר , לֵב , have, in the genitive sing., דְּבַר , לְבַב ; but בֹּקֶב , מִדְּבַר , have, בְּדָבָר , מִדְּבָר , because the first vowel is immutable. Hence monosyllables pointed with *Kamets*; as דָּ , דָּם , shorten that vowel in the genitive to *Pathach*, and are inflected as the syllable בָּר in דְּבָר . See p. 54. *Obs.* 3.

Rule III.—When a *mutable Kamets* forms the second syllable of a trisyllabic noun, it is likewise changed into a *Sheva*, because the change of vowels affects only the ultimate and penultimate, the *antepenultimate* remaining always unchanged.

E. g. זָכְרוֹן, כְּלִיֹּן have in the *gen. sing.* זָכְרוֹן, כְּלִיֹּן and with affixes זָכְרוֹנִי, כְּלִיֹּנִי, &c.

Rule IV.—When, by grammatical accident, *two Shevas* concur at the beginning of a word or syllable, (see *Obs.* 1. p. 90.) the first must be changed into a short vowel. E. g. by adding the preposition בְּ, to the word גָּבֹל, or לְ to דָּבַר, we have בְּגָבֹל, לְדָבַר, for בְּגָבֹל, לְדָבַר.

Obs. By Rules III. and IV. may be explained the *gen. pl. forms* of dissyllabic nouns, which are mutable either in the final vowel or in both: e. g. from כּוֹכָב, pl. כּוֹכָבִים, would be regularly formed, the *gen.* כּוֹכָבִי, which by Rule III. becomes כּוֹכְבִי, the mutable *Kamets* in the penultimate being changed into *Sheva*. Again from דָּבָר, pl. דְּבָרִים, would be regularly formed the *gen. pl.* דְּבָרִי, which, by Rule III, would be changed to דְּבָרִי, and again by Rule IV, to דְּבָרִי which is the correct *gram. form*. Hence the *fem. nouns* צִדְקָה, בְּרָכָה in the *sing.* have in the *genitive* בְּרִכְתָּ, צִדְקָתָ for בְּרִכְתָּ, צִדְקָתָ; and בְּרָכוֹת, צִדְקוֹת in the *pl.*, have in the *gen.* בְּרִכוֹת, צִדְקוֹת.

Rule V.—The dissyllabic nouns accented on the penultimate, having either *Tseré*, *Segol*, or *Cholem* for the *first*, and *Segol* for the *second* syllable, do not undergo any change in the formation of the *genitive*; but the first *Tseré* or *Segol* is usually changed for short *Chirik*, and the *Cholem* for *Kamets Chatuph*, and the *final Segol* to *Sheva* in all those cases of the singular which have an affix: e. g. סֶפֶר, בֶּנֶד, קֶדֶשׁ, have in the *genitive* the same form, but with affixes in the singular סִפְרִי, בְּנִדִּי, קִדְשִׁי. See the fourth class of nouns p. 57. The *genitive* and the affixes in the plural of these nouns are of the same form as those of the second class.

Obs.—All nouns of this class when terminating in a guttural letter, change the *second Segol* for *Pathach*: e. g. צֶמַח, פָּנֶע, for צֶמַח, פָּנֶע, according to the form בְּנֶד; and when having a guttural for

their second letter change both *Segols* for *Pathachs*: as בָּעַל, נָעַר for בֶּעַל, נֶעַר, &c.

Rule VI.—The *hard point*, when orthography requires its insertion in the *final* letters of words, but in which it cannot take place for *want* of a vowel (see p. 90. 3.) is frequently compensated by a *preceding long vowel*: e. g. אֵילָם for אִילָם, לֵב for לֶב &c. But whenever an affix is added to one of these nouns, the long vowels are generally exchanged for their corresponding short ones: as אִילָם, לֶבִי from אֵילָם, לֵב.

Rule VII.—The *hard point* which is always excluded from the gutturals, and ר, is compensated by a *preceding long vowel* instead of a corresponding short one: e. g. הָאֵב for הָאֶב; הָעֵן for הָעֶן; הָרֵשׁ for הָרֶשׁ; חָרֵשׁ for חָרֶשׁ. But the letters ה and ח are frequently preceded by *Pathach*, as אָחִים, מָהֵר, for אחים, מהר, in which cases the *hard point* is said to be implied.

Rule VIII. Long vowels are sometimes exchanged for each other, particularly when pronounced by one and the same organ; as מָתוֹק for מֶתוֹק; מְתוֹקָה from מָתוֹק.

It remains now to point out the rules by which the changes of vowels in verbs, according to the situation of the accent, are regulated. To avoid any miscomprehension of the rules about to be given, it is proper to premise, that we consider the *words* used in the *third person singular, masc. gender*, of the first and second moods, in all the various conjugations of verbs, as the principal forms from which the remaining words are derived. A full explanation on that subject will be given when we come to particularize the principal words for conjugating Hebrew verbs. It is also proper to remark, that by the word *terminations* are meant, abbreviations of the personal pronouns in the nominative case. It is only when affixed, not when prefixed, that these pronouns affect the situation of the accent. Lastly, we observe that all the following rules refer to all the conjugations of regular and irregular verbs; although the examples of the rules extend only to the conjugation *Kal*.

Rule I.—All roots of verbs consisting of three letters pointed with two vowels, have the accent in all principal words of a verb on the second syllable, as *לָמַד*, *יָלַם*, *נָלַם*, *יָלַם*.

Rule II.—The vowels remain unchanged, and the accent retains its primary situation, when *terminations*, which form a distinct syllable, are added to the root: e. g. *נָה*, *תָּה*, *תִּי*, of the first mood, are distinct syllables, and remain so when added to the root; for instance, to *לָמַד*, as *לָמַדְתִּי*, *לָמַדְתָּ*, *לָמַדְתִּי*. Thus *נָה* of the second mood, and imperative, is, and remains, a distinct syllable when added to *תָּלַם*, or *לָמַד*, as *תָּלַמְדָה*, *לָמַדְתָּ*. The root of this second mood is *יָלַם*. Except: *תָּם* and *תָּן* always having the accent (*see Exceptions*, p. 98.) change the first vowel of a trilateral root into Sheva (:). Hence, *לָמַדְתָּם*, *לָמַדְתָּן*. And here it is proper to remark, that in all nouns and verbs the *first* vowel, when mutable, is always changed into (:) when it is the third syllable from the accented one; as *לָבַנְנִי*, *דִּבְרֵנִי* in nouns, and the cited examples in verbs.

Rule III.—The vowel of the second letter is changed into Sheva (:), when the accent is removed to the last letter of the root. This is the case with every termination which begins with a vowel and requires the final letter to form a syllable. (*See Obs.* p. 91.) E. g. *הָ*, *וּ*, and *ִי* must be united to the final *ד* of *לָמַד*, to form the syllables, in *לָמַדְהָ*, *לָמַדְוּ* of the first mood, and in *תָּלַמְדִי*, *יָלַמְדִי* of the second mood.

Exceptions.—1. In *Kal* and *Niphal* of verbs quiescent in the second letter, the accent with the preceding terminations is on the first letter of the root; e. g. *קָמָה*, *קָמוּ*, *נָקוּמָה*, *נָקוּמוּ* from *קוּם*. So also in *Kal*, *Niphal*, *Hiphil*, and *Hophal* of verbs whose two last letters are the same: as, *סָבָה*, *נָסַבְתָּ*, *הִסְבֵּה*, *הוֹסַבְתָּ* from *סָבַב*. The accent so placed in these verbs refers to the deficiency of the letter.

2. In *Hiphil*, whenever that conjugation has (י) between the two last radicals, the accent, with one of these terminations, is on the second radical. Hence הִלְמִידוֹ, הִנִּישָׁה, הִלְמִידָה, &c.

3. With regard to the changes which take place in the vowels of verbs with the pronominal affixes, which express the objective case, it will be seen that similar rules obtain, as in nouns. See copious examples to that effect under the verb.

The situation of the accent being closely connected with the rules for the vowel changes, it will be proper to point out in this place the syllable which bears the accent; (1) in nouns without affixes; (2) in nouns with affixes; and finally, to shew the situation of the accent in verbs. The following section is appropriated to this subject.

SECTION V.

ON THE SITUATION OF THE ACCENT.

It will be seen from the following rules, that the accent can be only upon one of the two last syllables of a word. When the accent is placed on the ultimate, it is called מִלְּעֵצ (from below); when on the penultimate, מִלְּעֵל (from above).

Syllables are called simple, when terminating in a vowel, with or without a quiescent letter; compounded, when terminating in a consonant. In לָמַד the syllable לָ is simple, but מַד compounded. In בָּרָא both syllables are simple, and in לָמַד both are compounded.

Rule I.—All nouns *without* affixes consisting of two or more syllables, have the accent on the *ultimate*, when terminating in a long vowel forming either a compound or simple syllable: e. g. דְּבַר *a word*, זִכְרוֹן *a memorial*, תוֹרָה *a law*, מַתָּנָה *a gift*, have the accent on the ultimate. The last two syllables of these nouns being considered equal in *quality*, on account of being formed by *two long vowels*, the preference in all instances like these, is given to the *final* syllable. Hence nouns consisting of two compound syllables formed by two *short vowels* as, בַּרְזֶל *iron*, אֵבֶן *an axe*, מַקֵּל *a staff*, will likewise have the accent on the ultimate; because the two syllables in either of these two nouns, consisting of two short vowels, are considered equal in quality, and the preference is given to the final syllable. Again, the nouns מִדְבָּר *a desert*, שֻׁלְחָן *a table*, have the accent on the ultimate, because the final syllable in each, contains a long vowel, which has the preference to the penultimate containing a short one.

Exceptions.—When a final long vowel is used on account of a paragogic (ה) ; as לַיְלָה *night*, for לַיִל ; or on account of a local (ה) ; as בֵּיתָהּ *to the house*, אֶרֶצָהּ *to the ground* ; in which cases the accent is on the penultimate. The nouns בְּרֵי, תְּרֵי (Gen. i. 2.) are no exceptions, for their proper form is בְּרֵי, תְּרֵי, and they must have the accent, like all other nouns of this class, on the penultimate. See the following rule.

Rule II.—All nouns *without* affixes, terminating in a compound syllable formed by a short vowel, have the accent on the *penultimate*, when immediately preceded either by a long or a short vowel forming a simple syllable ; e. g. סֵפֶר *a book*, קִדְּשׁ *holiness*, בִּגְדִי *a garment*, בֵּיתִי *a house*, are accented on the penultimate. In the two former nouns, the long vowels *Tseré* (ִ) and *Cholem* (ֹ) have the preference to the short vowels, which form the terminating compound syllables ; and in the two latter the first short vowels must have the accent, because a short vowel cannot form a simple syllable, unless it be

accent under the syllable בָּ, to indicate that דְּבַר forms the first, and רָה the second syllable, as דְּבַרְרָה. But when the same word consists of three syllables, which is the case when occurring in pause, the accent is on the penultimate: as דְּבַרְרָה, and the secondary accent is omitted.

Rule II.—When the affix with the final letter of the noun forms *two* syllables, which is the case when it contains two vowels, the accent will always be on the former of these syllables. (See *Obs.* p. 91). Hence דְּבַרְרָה, דְּבַרְרָה in the singular, and דְּבַרְרָה, דְּבַרְרָה, דְּבַרְרָה, דְּבַרְרָה, in the plural, have the accent on the *penultimate*.

Thus the affixes peculiar in poetry, as מוֹ, מוֹ and יְהוֹ, consisting of two syllables, have likewise the accent on the penultimate: as פְּרִימוֹ *their fruit*, צְרִימוֹ *their enemies*, גְּבוּרִיהוֹ *his heroes*, instead of the usual prose forms, פְּרִים, צְרִיִּים, גְּבוּרִים. To these may be added אָבִינוּ *our father*, אָחִינוּ *our brother*, and all anomalous forms of affixes, containing two syllables; all such being accented on the penultimate: e. g. מוֹדַעְתָּנוּ *our acquaintance*; Ruth iii. 2., מְלֹאכְכֶּה *thy messengers*, Nah. ii. 14, &c.

Exceptions.—The affixes יָם, יָן, יָם, יָן, added to the genitive singular, as יְדִבְרֶיךָ, יְדִבְרֶיךָ; and to the genitive plural, as יְדִבְרֵיכֶם, יְדִבְרֵיכֶם, always have the accent, in order to distinguish the final ם the *mas.* termination from the final ך the *fem.* one. Hence they are termed by the modern grammarians *grave affixes*, i. e. affixes of a grave sound.

The rules and observations with regard to the changes of vowels and the situation of the accent in nouns, given in the preceding and in this section, apply also to *adjectives*; because the forms of the latter are such as are common to nouns. Some of the *adverbs*, *prepositions*, and *interjections* are also united with pronominal affixes; as will be seen under those parts of speech respectively.

Finally, the following two rules refer to the situation of the accent in verbs.

Rule I.—The accent is on the ultimate in all the principal forms of the conjugations: e. g. לָמַד, יִלְמַד, נִלְמַד, יִלְמְדוּ, &c. The same rules apply to the conjugational termination (וֹ), (וּ), and (וֹ), as לִמְדָּה, לִמְדִּי, &c. (See Rule III. p. 94). The only exceptions are verbs of the form קָם and סָבַב. (See *Exepte*. p. 94).

Rule II.—The accent is on the penultimate, with the terminations תִּי, תָּ, נוּ, נָה, as לִמְדִּיתִי, לִמְדִּיתָ, לִמְדִּינוּ, תִּלְמְדִנָּה. See Rule II. p. 94.

Obs.—The rules for the situation of the accent in verbs, with affixes of the objective case, are precisely the same as in nouns. See examples under the verb.

The rules in this section with respect to the accent clearly show, that the regular and usual removal of the accent in *disyllables* and *polysyllables* is from the second to the third letter of the root: as דָּבַר, דִּבְרִי, דִּבְרָנוּ. The accent never comes on an affix forming a distinct syllable, except on כֶּם, כֵּן, דָּם, דֵּן, in nouns, and on תָּם, תֵּן in verbs. Hence those rules constitute the principles of Hebrew accentuation. But the *following cases* occur in which the accent is withdrawn from its regular place. Before we proceed to state those *cases*, it may be proper to remark, that the expression *tonic accent* refers to all, whether *disjunctive* or *conjunctive* accents; since their primary tendency is to lay a peculiar stress on a certain letter or syllable in a word. With regard to their various powers, see pp. 33—42.

Case 1.—The concurrence of two tonic accents, which may take place when a word with the accent on the ultimate is immediately followed by an accented monosyllable, or by a dissyllable accented on the penultimate, is frequently avoided by withdrawing the accent in the first word from the ultimate to the penultimate: as קָרָא לִילָהּ

(Gen. i. 5.) מִצָּחַן (Gen. vi. 8.) בְּנֵה עִיר (iv. 17.) יִלְדָּה בֵּת (xxx. 21.) The words מִצָּחַן, קָרָא, &c. ought, according to Rule I. p. 94. to have the accent on the ultimate.

It is not to be supposed that the Hebrews avoided words so accented from a difficulty in the pronunciation or on account of dissonance, since we meet with so many words in the same situation, as those cited, retaining the accent on the ultimate: as מִצָּחַן עִיר Gen. ii. 20. הִרְגָּה מֶן iv. 15. וְאָדָם אִין ii. 5. וַיִּרְבּוּ מֵאֵד vii. 18. נִבְרָו מֵאֵד vii. 19. *Kimchi* has noticed a great many instances to that effect; not all, as is generally supposed. To these may be added the numerous instances of the concurrence of two and more monosyllables, in which to avoid the concurrence of two tonic accents is impossible. See, for instance, Gen. iv. 25. where *seven* monosyllables are in immediate succession. The uncertainty of this case on account of the exceptions will be, to a great degree, removed by the following practical observations. The concurrence of two tonic accents is only avoided in words which are closely connected with each other in sense; and whenever that is the case, the *first* word is marked with a *conjunctive* accent on the *penultimate* instead of the ultimate, which may be clearly seen from the *examples cited* to that effect. But in words which are in the least degree disconnected with each other in sense, the first word, which in all such cases is marked with a *disjunctive* accent on its proper syllable, will retain that accent when on the ultimate; although followed by an accented monosyllable, or dissyllable accented on the penultimate: e. g. (עֶבֶד אַבְרָהָם) פֶּאֶשֶׁר שָׁמַע אֶת־דְּבָרֵיהֶם when he heard (the servant of Abraham) their words; this is the literal sense of the passage, our version gives more properly the grammatical sense; but either one evidently shows, that אַבְרָהָם is in the genitive case of עֶבֶד, or in other words, עֶבֶד with the conjunctive accent called מְרָכָא (*Merkah*) is in a state of construction with אַבְרָהָם; since all words in a state of construction have, when accented, one of the conjunctive accents: hence שָׁמַע not being considered in close connection with עֶבֶד, retains the accent called תְּבִיר (*Thbir*) on account of being a disjunctive one on the ultimate, although the succeeding word עֶבֶד has the tonic accent on the penultimate.

The concurrence of two such tonic accents being very frequent, one or two more examples will suffice:—Gen. xiv. 18. כֹהֵן לֵאלֹהִים עֲלִיּוֹן *priest* (devoted) to the most high God; here עֲלִיּוֹן is considered in sense closely connected with לֵאלֹהִים, but not so כֹהֵן (*Priest*) which, on that account, being marked with a disjunctive accent on the proper syllable, the ultimate retains the accent on that syllable, although followed by the accented monosyllable לֵאלֹהִים. Quite similar are the examples in verses 19, 20. Blessed be Abram (devoted) to the most high God; *blessed* be the most high God; in which two passages, the words אַבְרָם (Abram), and וּבְרִיךְ (blessed), not being considered in sense closely connected with the monosyllables לֵאלֹהִים and אֵל have therefore each a disjunctive accent, which coming regularly on the ultimate is retained, although followed by accented monosyllables. Words, in sense most trivially disconnected, and where the separation is quite imperceptible, are marked with one of the disjunctive accents.

But there are many passages where the disjunctive accents are of real use. E. g. יְהוָה אֱלֹהֵינוּ *Jehovah, the most high God* (Gen. xiv. 22.) וְאַתָּה תֹאמַר אֲנִי *lest thou shouldest say, I,* (verse 23.) See also וַיֹּאמֶר xv. 8. xvi. 8.

Nouns and adjectives in their primitive form, particularly when terminating in an immutable vowel, retain the accent, in any situation, on the proper syllables: e. g. דְּבַר רָע Deut. xvii. 1. בְּשֹׁךְ חַי Lev. xii. 10. 14. טְהוֹר הוּא verses 13. 18. טָמֵא הוּא verses 11. 15. The same is the case with participles. (Gen. iv. 20, 21. Ps. xv. 2.) Except those which terminate in (וֹהֵ), as עֹשֶׂה פְרִי Gen. i. 11, 12. בֹּנֶה עִיר iv. 17. It is also proper to observe that nouns pointed with two *segols* generally retain the accent, (see *exceptions* to Rule III. p. 97.), on the *first* syllable although preceded by a monosyllable or dissyllable accented on the *ultimate*. These observations, which are not found in any preceding Grammar, not even of the Jews, will in many instances lesson the exceptions to the *first case*, which Kimchi appears to have noticed with some surprise in his Grammar, entitled *Miclol*, 8vo. fol. 6.

Case 2.—*Vav conversive* prefixed to the first or second person singular of the *first* mood frequently removes the accent from its regular

place, the penultimate, to the ultimate: as, **וְלִמְדָהּ**, **וְלִמְדָהּ**, instead of **וְלִמְדָהּ**. See Rule II. p. 99.

Exceptions. All verbs quiescent in the third radical, viz. **מִצָּא**, **נָלָה** retain the accent with (י) *conv.* on the proper syllable: as **וּמִצָּאתִי**, **וְנָלִיתִי**, &c.

Case 3.—Vav conversive prefixed to the *second mood* generally withdraws the accent from the ultimate to the penultimate, whenever the *first* vowel, being *long*, is changed to a corresponding *short* one: as **וַיִּשָּׁב**, **וַיִּקָּם**, instead of **וַיִּשְׁב**, **וַיִּקֶּם**. The same is the case with verbs terminating in a quiescent (ה), which drop the final (ה) when (י) *conv.* is prefixed: as **וַיַּעַשׂ**, **וַיִּפֹּן** instead of **וַיַּעֲשֶׂה**, **וַיִּפְּנֶה**, &c.

Exceptions. The following verbs retain in the second mood with (י) *conversive* the accent on the proper syllable. (a) All verbs, the first syllable of which terminates in a *final* consonant, or a *hard point*, which is the case with the regular verbs, and those beginning with (כ), as **וַיִּלְמֹד**, **וַיִּנָּשׂ**, &c. (b) Those verbs which terminate in (א): as **וַיִּבֹּא**, **וַיִּצָּא**, &c. (c) All verbs in the first person singular: as **וַאֲמַר**, **וַאֲסֹב**, **וַאֲקֹם**, except those terminating in a quiescent (ה).

Case 4. The accent is sometimes removed from the ultimate to the penultimate in the second mood, when preceded by the negative **אֵל**, in order to express *admonition*, *entreaty*, *forbearance*: as **אֵל תִּשָּׁב** *turn not away*, **אֵל תִּוְּסֶה** *add not*, for **תִּוְּסֶה**, **תִּשָּׁב**: this is frequently the case in Proverbs.

The following *cases* refer to the *changes* of vowels occasioned by *disjunctive* accents, but more particularly by *distinctive* ones, on account of their power of pause. See accents in pp. 40, 41.

Case 1. *Short* vowels are changed for corresponding *long* ones when receiving a *distinctive* accent, which takes place in words concluding a sentence, or a member of a sentence: as **מִיָּם** for **מִיָּם**,

שָׁמַיִם for שָׁמַיִם Gen. i. 6, 8. אָמַר for אָמַר Gen. xxi. 1. אֶתָּה for אֶתָּה; עֵתָּה for עֵתָּה.

Case 2. A distinctive accent changes simple *sheva* for *Segol*: as הֶ for הֶ in דְּבַרְהִי; וְיֵהִי for וְיֵהִי; כֹּלִי for כֹּלִי שְׁכֵם, שְׁכֵם for כֹּלִי; and a compound *sheva* for a corresponding long vowel: as אֲנִי, חֲלִי, for אֲנִי, חֲלִי, but there are a few exceptions to the latter instances: as עָדִי, חֲצִי, for עָדִי, חֲצִי.

Case 3. In verbs, where the second vowel of the root is in the course of inflection rejected, the distinctive accent, coming on that syllable, will restore that vowel: as יִרְאֶה for יִרְאֶה, from יִרְאֶה; גְּבַרְהִי for גְּבַרְהִי, from גְּבַרְהִי; יִכְלֹה for יִכְלֹה, from יִכְלֹה.

When the second vowel of the root is (־) it is changed into (־) by such an accent: as לִמְדָּה for לִמְדָּה, from לִמְדָּה; יִשְׁמְעִי for יִשְׁמְעִי, from יִשְׁמְעִי. But the accent is retained on the proper syllable, when the word terminating in (־) receives a paragogic ם: as יִלְכֹּה for יִלְכֹּה, from יִלְכֹּה Joel ii. 7. יִרְגֵּן Exod. xv. 14. תִּשְׁמְעֵן Deut. i. 17. Ps. civ. 9. 22. 28, 29.

Case 4.—The distinctive accent sometimes changes a final (־) into (־): as דִּפְרָה for דִּפְרָה Gen. xvii. 14. Numb. xv. 31. דִּשְׁבָּה for דִּשְׁבָּה Isai. xlii. 22. אֲמִילִם for אֲמִילִם Ps. cxviii. 10, 11, 12. So also with (ו) *conv.* when a distinctive accent comes on the final syllable: as וִירָד, יִאֲמַר, וִירָד, וִירָד for וִירָד, וִירָד, וִירָד. See Gen. iii. 6. xv. 8. xxiv. 61. 2 Sam. xxii. 10.

ON THE USE OF THE ACCENT CALLED METHEG.

Metheg, signifying restraint, is a secondary accent, which is occasionally placed upon a syllable in a word, besides that which has the tonic accent; in order to pronounce every syllable more distinctly and euphonically. Its form is a small perpendicular line (|) usually added

to a vowel forming a simple syllable, which, without that accent, might be mistaken for a compound one. The following rules for the situation of the secondary accent *Metheg*, will be more easily comprehended, when we premise, that Hebrew words extend only from one to five syllables; and that the Hebrews, in placing *Metheg* on the proper syllable, begin to count the syllables of a word from the *accented* one.

It is also proper to explain two terms about to be used: by the term *initial* consonant is meant a letter with *sheva*, or *compound sheva*, beginning a syllable; and by the term *final* consonant, a letter with *sheva* terminating a syllable. (See pp. 23, 24, 25).

Rule I.—In *dissyllables*, the second vowel before the accented one has *Metheg*, whenever an *initial* consonant intervenes: as ^{לְמַאכֵּל} אַעֲשֶׂה Gen. ii. 9. 18; ^{אֶרְרָה} אֶחָלָה ver. 29; ^{שְׂרָצִי} הִיְתָה xiii. 3; or as ^{לְעִבְדָּהּ} לְשִׁמְרָהּ Gen. i. 21. *Metheg* in the latter two instances shows that the vowel (ַ) under the הּ or שׁ is a long vowel, forming a simple syllable, and must therefore be pronounced á not ò. Hence the vowel (ַ) under the letter ע or שׁ in ^{לְעִבְדָּהּ} לְשִׁמְרָהּ (Gen. ii. 15.) being without *Metheg*, shows that it is *Kamets chatuph*, forming a compound syllable with the succeeding consonant.

Obs. 1. The secondary accent not only distinguishes the vowel *Kamets* from *Kamets chatuph*, but also frequently modifies the meaning of words: as ^{זָכְרָהּ} זָכְרָה (zák'rah) with *Metheg*, signifies *she remembered*, Lam. i. 7. 9; but ^{זֹכְרָהּ} זָכְרָה (zók'rah) without *Metheg*, *remember*, Neh. v. 9. vi. 14. So also ^{חָכְמָהּ} חָכְמָה (chák'mah) *she was wise*, Zech. ix. 12.; but ^{חֹכְמָהּ} חָכְמָה (chòkmah) without *Metheg*, *wisdom*, a word of frequent occurrence in Proverbs.

Obs. 2. It also points out when words according to their respective derivation and meaning ought to be written with a *long* or a *short*

chirik: as יִרְאוּ with *Metheg* signifies, *they shall fear*, 2 Kings xvii. 2. 8. Isai. lix. 19. Mic. vii. 17, from יִרְאָה to *fear*; which word in the quoted passages ought to have been written יִירְאוּ, as in Ps. xxxii. 8. lxvii. 8. But יִרְאוּ without *Metheg*, *they shall see*, Gen. xii. 13. Exod. xvi. 32, from רָאָה to *see*. So also יִשְׁנוּ *they shall sleep*, Prov. iv. 16, from יָשַׁן to *sleep*; but יִשְׁנוּ without *Metheg*, Job xxix. 22., *they shall repeat*, from שָׁנָה to *repeat*. The addition and omission of that accent in the cited words shows not only their different derivation and meaning respectively, but also serves to distinguish simple syllables from compound ones.

Rule II.—In Trisyllables, immutable long vowels, which always form simple syllables, will receive *Metheg*, when occupying the third place from the tonic accent: as מִיָּדָם, כּוֹכְבִּים, Gen. i. 16. 21. The same is the case with those vowels, which in the third place from the accent, become simple syllables by position: as the third vowels from the accent in הָאָדָם, הָהוּלָל, הָרְבִיעִי (Gen. ii. 7. 14.), because they cannot form, according to Rule VII., compound syllables with any of the succeeding guttural letters. Hence in הַנֶּדָּר, הַסֶּבֶב, הַשְּׁלִישִׁי, (Gen. ii. 13, 14.) the first syllable, i. e. the third from the accented one is without *Metheg*, because it is compounded: and for the same reason we find לְאַרְבָּעָה, תְּרִימָה (Gen. ii. 10. 21.) without *Metheg*.

Obs. 1. But all Trisyllables, in which an initial consonant comes between the two last, the second syllable will have *Metheg*, in preference to the first: as הוֹלִלִים Gen. xxxii. 20; הָאֲהִלָּה Gen. xviii. 6. Exod. xviii. 7; מֵאֲבִי 2 Sam. xxii. 49. Ps. lix. 2. This is also the case with words of four syllables, when an initial consonant comes between the third and second syllable from the accent. See *Obs. 4.* p. 106.

Obs. 2. As *Metheg* according to the preceding rule can only come on the *third* simple syllable from the accent, hence trisyllables,

accented on the penultimate, are void of the secondary accent: as
 הָאֵרֶץ, הַחֹשֶׁךְ Gen. i. 1. 4.

Obs. 3. Words of four syllables may have, by the operation of the two preceding rules and *Obs. 1*, two *Methegs*, or one; or it may be entirely omitted: e. g. לִישְׁעָתָךְ Gen. xlix. 18. Ps. cxix. 166, has two *Methegs*; the third syllable עֵ has it on account of the initial consonant between the two last syllables, and the first syllable לִי, because a syllable, occupying the third place from *Metheg*, is virtually the same as the syllable in the third place from the tonic accent. In מוֹשְׁבוֹתֶיכֶם Exod. xii. 20. xxxv. 3., the syllable בּוֹ has *Metheg*, because being in the third place from the accent, and מוֹ on account of the initial consonant, between the first two syllables.

It is proper to remark that words of four syllables can only have two *Methegs* when an initial consonant intervenes. But in words extending to five syllables, two *Methegs* may be inserted without an intervening consonant: as מִרְאשֵׁיכֶם Ezek. xxxvi. 11.

Obs. 4. The following words and the like, have only one *Metheg*: e. g. מְאֹיִבְכֶם (Numb. x. 9.) has *Metheg* on the third syllable according to *Obs. 1*. Rule II. But הָאֲרָבָעִים, הָעֶמֶדִים have that accent on the fourth syllable from the tonic accent, because the third forming a compound syllable, is as all syllables of that nature void of *Metheg*. From the following words and the like the secondary accent is always excluded: as from הַתְּנִינִים Gen. i. 21. הַשָּׁמַיִם i. 1. The first word is void of *Metheg* because the first two syllables are compounded, the latter, because it is accented on the penultimate, and the first syllable compounded, otherwise the הָ in הַשָּׁמַיִם would have *Metheg* as the הָ in הָרְמֶשֶׂת Gen. i. 21.

Obs. 5. Here will be the proper place to refute the notion of the Jewish grammarians, that a vowel substituted for *Sheva* is an imperfect vowel (see p. 90. *Obs. 2.*); as well as the assertion, that such a substituted vowel is void of *Metheg*. That a long or a short vowel may be changed into *Sheva* is evident from Rule I. p. 90, from Rule V. p. 92, and from line 15. p. 94. It is also evident from the following instances, that a *sheva* may be changed by grammatical accident into a short, or long, vowel; and either one will have

Metheg when forming a simple syllable in the third place from the tonic accent: e. g. the long vowel *Tseré* under כֶּ in בְּאַלְהִים (Gen. iii. 5.) originates from a *sheva*, the same as the short vowel *chirik* under ךְ and בֶּ in וְהִיָּיתָם and בְּדִיּוֹתָם Gen. iii. 5. iv. 8. These three words have *Metheg* on the third syllable according to Rule II. Compare particularly בְּיָמֵינוּ with בְּשָׂמְאֵלֹ Gen. xlviii. 13.

ADDITIONAL OBSERVATIONS.

1. From a deliberate perusal of the two rules and the examples adduced in pp. 104, 105, it will evidently appear, that the insertion of *Metheg* ought to be excluded from all compound syllables, formed by short vowels: hence that accent is improperly added to the first syllable in the following words: מִחֲבָרָתוֹ Exod. xxxix. 20; הַשְׁתַּחֲוִי Jer. viii. 2; וַיִּתְּפַרְקֵי Exod. xxxii. 3; מִתְיָדִים Esth. viii. 17; יִהְיֶה, יִתְחַיֶּה, יִחַיֶּה, יִחַיֶּה, from the verbs הָיָה *to be*, and חָיָה *to live*. The same is the case with *Metheg* in בְּמִחְנֶה Exod. xxxvi. 6, &c.

The preceding instances, which are copied from Prof. Lee's Heb. Grammar, (p. 61. Art. 137.), should have been introduced with the same measure of precaution as they are by Buxtorf, in his *Thesaurus Grammaticus*, p. 39. Reg. V. "*Pathach, Chirek breve et Sægol, ante Scheva sub litera non dagessata, sæpissimè cum Mæthæg sunt.* Hic autem irregularis ejus usus est, quâ ratione hujusmodi Mæthæg appellantur ab Elia Levita מְתָגִים נִכְרִים *Methagim aliena*, et à R. Saadia, הַמְתָּגִים הַנִּכְרִים *Ficta vel simulata Mæthæg*. Scheva verò quiescens est, ut Dagesch lene sequens indicat:" (citing the preceding instances), the learned Professor who acknowledges in p. 62. to have taken his rules for the insertion of *Metheg* from Buxtorf, which rules he considers the best hitherto given, should not have omitted to head his rules (in Art. 137.) with the preceding remarks, which the Author, from the tenor of the examples adduced, intended as a caution against Reg. V. Hence the insertion of *Metheg* in all the cited instances are called by Jewish scholars ironically לְחֻמּוֹר מְתָג *a bridle for the ass*; an expression taken from Prov. xxvi. 3.

2. Sometimes the conjunctive accents *Munach* (ֿ), *Kadmah* (ֿ), or *Merkah* (ֿ), supply the place of *Metheg*: as (ֿ) in לְמוֹעֲדִים Gen. i. 14.; (ֿ) in וּמִלֵּאֵי Exod. viii. 17; and (ֿ) in מִפְּוֹשְׁתֵּיכֶם Levit. xxiii. 17. However the latter word is also found with *Kadmah* (ֿ) instead of *Merkah* (ֿ). But *Kadmah* (ֿ) and *Zakeph Katon* (ֿ) when found in a word are considered as *one* accent: as in כְּשִׁלְחוֹ Exod. xi. 1, and in וְהִבְשֵׁר Levit. vii. 19; which word is found in the same verse with the accent נִרְשִׁים (ֿ) a *double Geresh*. *Jehuda Leb Ben Zeb* in his Grammar, p. 38, before citing the latter two instances, observes: אבל קדמא זקף קטן במלה אחת דינם כנגינה אחת, i. e. but *Kadma Zakef Katon* in a word are considered by the law of accentuation one accent. However, many Jews and Christian grammarians maintain, contrary to the Masorites, that *Kadmah* (ֿ), before *Zakeph Katon* (ֿ) in a word, occupies the situation of *Metheg*. See the rules and examples to that effect in *Buxtorf, Thes. Gram.* and in *Lee's Grammar*, Art. 138. p. 61.

3. The *secondary* accent, when found with an initial *Sheva*, i. e. a consonant, is called by the Jewish grammarians גַּעֲיָא (*exclamation*), as שְׁאֵי Ps. lxxxi. 3.; דַּעֲיָ Job xix. 6. It occurs 84 times in the Hebrew Bible, which number the letters of גַּעֲיָ contain. But it is rejected by the best Hebrew scholars. The afore-mentioned author observes upon the name גַּעֲיָ in p. 38. thus: וחשובי המוקדקים גועים על הגעיא לפי שאין לו סמך במסורה. *The most eminent grammarians have treated it with great contempt, because it is not sustained by the Masorites.*

4. The dispute of the Jewish grammarians respecting the cases in which *Metheg* ought to be inserted or omitted, proceed in all probability from the great deviations of the MSS. and editions. In some MSS. and editions it is used frequently, in others more rarely. *S. Kall de codd. MSS. Erford*, p. 21. *Van der Hought Præf. ad Bibl. Hebr.* §. 17. *Jabolonski Præf. ad Bibl. Hebr.* §. 18. The Spanish MSS. have it most rarely, the German most frequently, and the opprobrious name לְחִמּוֹר מִתְּנָה mentioned in *Obs.* 1. p. 107. is

given by the Spanish critics to the *Methegs* found so carelessly inserted in the latter. It occurs very rarely in the poetical books. See *Buxtorf Thes. Gram.* p. 45. Michaelis in his *orient. und exeget. Bibliothek Th.* 4. p. 238, observes that *Metheg* is almost excluded from Codex Cassel.

ON THE USE OF THE ACCENT CALLED MAKKEPH.

Makkeph, signifying *combination*, has the form of our hyphen (-), and is used to combine two or more words together in order to form, as it were, one word. The first word before *Makkeph* is mostly deprived of the tonic accent. The rules for the insertion of that accent are as follow.

Rule I.—Monosyllables, which cannot be easily separated from each other on account of their immediate connected signification, are combined by *Makkeph*: as אֶת־כָּל־יִשְׂרָאֵל Gen. xxv. 5. וְכָל־יִשְׂרָאֵל xxxix. 4. In the cited instances and the like *Makkeph* will also occasion a change in the vowels when mutable: thus (◌) under אֶת, יֵשׁ is the short corresponding vowel of *Tseré* (◌), אֶת, יֵשׁ; and (◌) under כָּל, וְכָל is *Kamets chatuph*, the short corresponding vowel of (◌) in כָּל. Hence monosyllables having a distinct signification, remain uncombined, and retain the original long vowel, with a tonic accent: compare for instance וְכָל in Gen. xxxix. 3. 9, with וְכָל in verse 4, of the same chapter.

Rule II.—Monosyllables terminating in an immutable vowel, will, by *Makkeph*, change the tonic accent for *Metheg*, in order to avoid the concurrence of two tonic accents: as בֵּית־אֵל Gen. xii. 8; גְּבוּר־עֵיד x. 9; קֹהֵן־נָא xxvii. 19.

Obs. 1. By the two preceding rules it may be explained, why some dissyllables combined with a monosyllable by *Makkeph*, change the final long vowel for a corresponding short one, and the accent

is removed from the ultimate to the penultimate, whilst others retain the final vowel, and *Metheg* supplies the place of the accent: e. g. in **יִשְׁבֵּן** (Gen. xlv. 33.) is instead of **יִשְׁבֵּן**, the second vowel in **יִשְׁבֵּן** being a mutable (·) will be changed according to Rule I. for a corresponding short one; and the removal of the accent from the ultimate to the penultimate, proceeds from avoiding the concurrence of two tonic accents; again in **יִבְרָאֵל** Gen. x. 9. the final vowel (י) is retained, because it is immutable, and the accent is changed for *Metheg* to avoid the concurrence of two tonic accents.

Obs. 2. Finally, we add, that *Kadmah* (־), preceding *Zakeph katon* (־) in words combined by *Makkeph*, is considered as one accent: as **וְאֵם־שָׁשׁ־אֶלֶף־** Exod. xxi. 11. See *Obs. 2.* p. 108. line 8.

SECTION VI.

THE NOUNS IN GENESIS, CHAPTER I. ARRANGED UNDER FIVE CLASSES.

The following various forms of nouns extracted from the first chapter of Genesis, about to be arranged according to the classification adopted for the first time in this Grammar, will, on account of the preceding rules relative to the changes of vowels, and the situation of the accent, not only establish the utility of our system, but also explain some apparent anomalies, which could not be well elucidated without these rules. The particles prefixed to nouns, as **בְּ** in **בְּרֵאשִׁית**, &c. and the repetition of one and the same noun, are omitted. The numbers (1), (2), (4), &c. refer to the verses in which the nouns are to be found.

FIRST CLASS.

(4) טוֹב אֹר (2) תְּהוֹם רֶנַּח (1) אֱלֹהִים from אֱלֹהִים ראשית.
 (11) מִינוּ (10) יָם from יָם יָמִים יָכֵן (6) בֵּין מְבַדִּיל (5) יָם,
 and עוֹף (20) אֹת from אֹתָת (14) מִן מִנְהוּ (12) מִנְהוּ from מִנְהוּ (21).
 (26) דְּמִיתוּ from דְּמִיתוּ (26).

Obs. 1. The nouns marked 1. 2. 4. 6. 11. 13. 14. 20. 21. 26. being, according to the explanation given in p. 87. 1. immutable, are therefore arranged under this class, and of course inflected after the example אֹר in p. 51.

2. The noun יָם (5). having in the plural יָמִים, instead of יָמִים, must either be considered as an anomaly, when compared with nouns of the same form, as טוֹב אֹר (4), אֹת (14), עוֹף (20), or we must suppose that the pl. יָמִים is derived from an obsolete form יָם. In favour of such a derivation there are several other nouns, which have still for their origin two and even three different forms, after which they are inflected. E. g. לֵב and לֵבָב both signifying *heart*, the former is inflected לְבִי, לֵבָב, &c. after the first class; but the latter לְבָבִי, לֵבָבָו, &c. after the second class. So in שֵׁעַר, שֵׁעַר, and שֵׁעֶרָה, all signifying *hair*, the first is inflected after the second class, as שֵׁעֶרִי, &c. the second after the fourth class, as שֵׁעֶרִי, &c. and the third after the second class: and from the last form is derived the fem. pl. שֵׁעֶרוֹת. To this we add that the Chaldee, a dialect closely connected with the Hebrew, retains the primitive form in the pl. as יָמִין *days*, sing. יָם; and in the Hebrew it is retained in the dual and adverbial forms, as יָמִים *two days*, יָמִים *daily*.

3. בֵּן (7.) is written defectively (see p. 52. *Obs.* 1.), and is found only in the nom. sing. and pl. as בָּנִים, בָּנֵי.

4. To יָם (10) from יָם belong all monosyllables in whose final letter a hard point is inserted whenever an accessory syllable increases

the primitive form; as יָם pl. יַמִּים, &c. Several of these are pointed with *Tseré*, as לֵב; others with *Cholem*, as בָּל; others with *Pathach*, as מֶלֶךְ; and a few both with *Kamets* and *Pathach*, as עָם, עַם, עֵם, עֶם. But in each case the long vowels are changed for their corresponding short ones, when the hard point is inserted; while those with *Pathach* remain generally unchanged, except the following: כָּת, כֶּת, בָּז, having in the plural, or with affixes, *Chirik* instead of *Pathach*, as כְּתִים, כְּתִים, &c. These are either anomalies, or had probably two primitive forms, although not occurring in the Bible; a probability which gains more ground from the forms, which some of these words assume with the affixes, and others with the plural form. Thus מֶלֶךְ a garment, חֵת terror, the former of which has with affix מֶלֶךְ and מֶלֶךְ; the latter חֵתֶכֶם, but in the pl. חֵתִים, where we can account for the forms מֶלֶךְ and חֵתִים, as proceeding from מֶלֶךְ, חֵת, but not so for מֶלֶךְ and חֵתֶכֶם, unless they are to be derived from מֶלֶךְ and חֵת, as לְבִי, חֲזִי, from לֵב. The same remark applies to some dissyllables, as from גִּלְגָּל a wheel we find גִּלְגָּלִים and גִּלְגָּלִים; from מוֹרֵג a thrashing machine, מוֹרֵגִים and מוֹרֵגִים; these words having probably had originally two primitive forms, as גִּלְגָּל and גִּלְגָּל; מוֹרֵג and מוֹרֵג. Monosyllables or dissyllables, which like the preceding nouns, have a *hard point* inserted in the final letter before the plural termination or an affix, are generally derived from verbs whose second and third radicals are the same, and belong to the first class. Some are derived from verbs, which have a נ for their second radical, as אָנָּה with affix, אָנָּה from אָנָּה. A few others are primitive, as יָם pl. יַמִּים, with affix, יָמִי, &c. גִּמְלִי, גִּמְלִים, &c.

Monosyllables derived from verbs quiescent in the second radical, as אָנָּה an adversary, גֵּר a stranger, from יָקִים, גֵּר, belong also to this class. They are distinguished from the aforementioned by not undergoing any change when an affix or the plural termination is added; as גֵּר, גֵּרִים, from גֵּר.

5. The affix $\dot{\text{y}}$ in מִינֹי (11.) is the usual form of the third pers. mas. singular, דִּהּ in מִינְהוּ (13.) is a rarer form. The participle noun מִזְרִיעַ in verse 12, comes under this class; it is of the same form as מְבַדִּיל verse 6.

SECOND CLASS.

(9.) יְבֹשֶׁה . (2.) מִים for מַיִם , פָּנִים from פָּנִי . (1.) שָׁמַיִם . (14.) שָׁנִים , יָמִים , דָּגָה , from דָּגַת . (21.) פָּנָה . (16.) פּוֹכְכִים . (27.) נִקְבָּה , זָכַר . (26.) בְּהֵמָה .

Obs. 1. The nouns שָׁמַיִם (1.) and מִים (2.) although of the dual form (see Dual), have always the plural signification. The (τ) under מִים is on account of the word having an accent which forms a pause. The pause accents, as *Segol* ($\acute{\text{—}}$), *Athnach* (—), *Silluk* (—), (see pp. 40, 41.) generally lengthen short vowels. The same is the case with some of the disjunctive, and even with some of the conjunctive accents.

2. The noun יְבֹשֶׁה (9.) or יְבֹשֶׁת Exod. iv. 9, or יְבֹשֶׁת Gen. viii. 7, is found only in these three forms. The last form is properly the infinitive of יָבַשׁ , and used, like other infinitives, substantively. Nouns of two and more syllables terminating in הּ and preceded by (τ), which is the sign of the *fem. gend.* (see Gender), when exhibiting two primitive forms like יְבֹשֶׁה , as עֲצָרָה , עֲצָרַת ; נְבִירָה , נְבִירַת ; אִשָּׁה , אִשְׁת ; are inflected in the *sing.* after the latter form, and belong to the fourth class. Also those nouns, which exhibit in the *nominative* the first form, as מַמְלָכָה , מַמְשָׁלָה , and in the *genitive* the second מַמְלַכַת , מַמְשַׁלַת , are considered as having in the *nom.* the same form as in the *gen.*, like the noun מִשְׁמֶרֶת , and inflected after the fourth class; for if inflected after the form מַמְלָכָה , the second class, the *genitive* ought to be מַמְלָכַת , מַמְשַׁלַת , &c. and with affixes מִמְלָכָתִי , מִמְשַׁלָּתִי , &c. not מַמְלָכַת , מַמְשַׁלַת , &c. Moreover, some nouns, which do not exhibit the second form either in the *nom.* or in

the *gen.* as בְּהֶמָּה (26), but have with affix. בְּהֶמְתָּה, &c. must be derived from the form בְּהֶמֶת, although not found in the Bible; for if derived from the existing form בְּהֶמָּה, it ought to be inflected בְּהֶמְתָּה, &c. after the form שְׂאֵלָה, שְׂאֵלָתָה or אֲבֹרָה, אֲבֹרָתָה, &c. But it may be easily known whether a noun in the singular is inflected after the *second* or *fourth* class: if the *hard point* is found inserted in the ת with an *affix*, the noun belongs to the *fourth*; if not, to the *second*. The affixes in the *fem.* plural, are added to the *gen.* plural.

3. פָּנִים from פָּנִים (2). שָׁנִים, יָמִים (14). כּוֹכָבִים (16) are inflected like בָּרִים in דְּבָרִים. With regard to the pl. יָמִים from יוֹם, see p. 111. *Obs.* 2. שָׁנִים a noun *mas. pl.* from שָׁנָה, has also a *fem. pl.* שָׁנוֹת. In the *sing.* the *fem.* form *only* is used; in the *pl.* the *mas.* form is used in *prose*, and the *fem.* in *poetry*.

4. The noun כֶּכֶּף (21) has a *dual* and *pl.* form. In the *singular* and *dual* it is inflected like דְּבָר; except that the *nom. dual* has כֶּכֶּפִּים. The *pl. fem.* כִּכְפוֹת is found only in the *gen.* כִּכְפוֹת.

5. דָּגָה (26.) the *gen.* of דָּגָה *fem.* is inflected as דְּבָר. All nouns derived from verbs quiescent in the third radical ה, as שָׁנָה *year*, מִנָּה *portion*, from שָׁנָה *to repeat*, מָנָה *to appoint*, are inflected after nouns of the second class, i. e. as דְּבָר. But when nouns of the same form retain the *first* (־), and change the *second* (־) to (־), i. e. are inflected as the last syllable בָּר in דְּבָר, they are derived from verbs quiescent in the second radical: e. g. קָמָה *standing corn*, צָרָה the *fem.* of צָר *enemy*, from רוּם *to rise*, צָוָר *to oppress*. The form of the genitive will not only point out whether a dissyllabic noun with two *kametses* is inflected as both syllables in דְּבָר, or as the last syllable בָּר in דְּבָר, but also its derivation. E. g. דָּגָה a *fish*, שָׁנָה *year*, מִנָּה *portion*, having in the genitive דָּגָת, שָׁנָת, מִנָּת, undergo with *affixes* the same change as דְּבָר; and are derived from verbs quiescent in the third radical ה; whilst the nouns קָמָה

standing corn, צֶרֶחַ, enemy, קֶמֶת, which have in the genitive only change as the syllable בֶּר in דְּבָר, and are derived from verbs having a quiescent (ו) for their second radical. In monosyllables the form of the genitive will likewise decide, whether the noun is derived from a verb terminating in a quiescent (ו), or in a quiescent (י), as second radical; and how it is to be inflected. If derived from the former, as דָּג *fish*, from דָּגָה, or a primitive, as דָּם *blood*, יָד *hand*, &c. it is inflected as the final syllable בֶּר in דְּבָר; if derived from the latter, it is inflected like אֹר, the first class of nouns. See the last five lines, p. 112. But as some monosyllabic nouns derived from verbs whose second and third radical are the same, assume in the genitive the same form as those derived from verbs quiescent in the third radical (ו), recourse must be had to an *affix*, or to the plural termination, for their derivation and inflection. If a hard point is inserted in the final letter before an *affix* or the *plural* termination, as תְּמִי *my innocence*, plur. תְּמִים, from תָּם (gen. תָּם), the noun is derived from a verb terminating in two radicals, which are the same, and is inflected after the first class of nouns. See the last five lines in p. 112.

6. זָכָר (27.) has in the plural זָכָרִים, but with *affixes* it is found three times under the form זָכִירָה, and once under זָכִירָה. These forms when compared with דְּבָרָה, דְּבָרִים, from דָּבַר, are probably derived from a form זָכִיר or זָכִיר. See the following *Obs.*

7. Four nouns, viz. יָרֵךְ, גִּלְגָּל, גִּלְגָּל, גִּלְגָּל, having in the genitive יָרֵךְ, גִּלְגָּל, i. e. the form of the gen. of the fourth class, but which with *affixes* are inflected after the second class, (to which they belong) had in all probability two primitive forms, viz. גִּלְגָּל and גִּלְגָּל; although the latter form is not found under the nominative in the Bible. Many instances may be cited to shew that some nouns of this class had originally more than one primitive form; e. g. עָרַל has for its genitive עָרַל and עָרַל, the first of which is the regular genitive form of the second class, q. v. But the second עָרַל, the genitive of the fourth class, which, according to the general rule, must be derived from a noun of the same *nom.* form. Again, we meet

with the words בְּשֵׁם and בְּשֵׁם , signifying *spice*, which with the first affix ought to have בְּשָׁמִי , בְּשָׁמִי , after the form קֶשֶׁשׁ or בִּגְרֶשׁ , the fourth class, (see p. 57.); instead of which we find בְּשָׁמִי , which must be derived from בְּשֵׁם , as דִּבְרִי , from דִּבֵּר ; which is the form of the second class. Thus we find שְׁמִי , (Isai. xxiv. 7.) and שְׁמִי , (Ps. xxxv. 26.) both in the gen. pl. and of the same signification, and derived from the same root, yet proceeding from two different nominatives plural, the first from שְׁמֹחִים , the second from שְׁמִיחִים .

As it is not to be expected, that we shall find in the Hebrew Bible, the only classical book preserved to us, all the forms of words with and without affixes, which were used when the Hebrew was a living language, recourse must be had to certain rules in order to obtain a correct knowledge of the Theory of the changes of Vowels. If therefore these changes are generally limited to the rules given in the preceding pages, (from 90. to 93.) a deviation from those rules, must either proceed from different forms of words, or else form an exception to the general rules. In a living language we may easily decide which is the case; but in a dead language, where either case cannot be precisely determined, it is advisable that the Student, in order to avoid mistakes, should adhere to the general rules, by which means only he can come to a proper decision.

THIRD CLASS.

לֵילָה (5). תָּנוּךְ , from תָּנוּךְ (6). רָקִיעַ (6). מָקוֹם (9). מִאֲרֶת (14), from the sing מֵאֹר (16). גְּדָלִים , גְּדָל (16).

Obs. 1. The noun לֵילָה (5) with a paragogic ה , properly from לֵיל *gen.* לֵילִל , and תָּנוּךְ (6), *gen.* from תָּנוּךְ belong to this class according to *Obs. 3.* in p. 56.

2. The remaining nouns in verses 6, 9, 14, 16. are inflected after שָׁלוֹם p. 56, according to the rule given for the third class of nouns in p. 55.

3. The ם in the two nouns מָקוֹם (9), מֵאֹר (16), whence the pl. מִאֲרֶת (14), is one of the letters of formation. See Sect. ii. p. 87.

FOURTH CLASS.

(5) עָרֵב, בָּמֶר. (2) מְרַחֶפֶת, חֲשָׁד, בְּרוֹ, תְּרוֹ. (1) אָרֶץ. (20) נֶפֶשׁ, שֶׁרֶץ. (16) מְשַׁלֵּת. (11) פָּרִי, זֶרַע, דָּשָׁא, עֶשֶׂב. (28) צֶלֶם of (26) צֶלְמִנו. (21) רִמְשֵׁת. (30) יֶרֶק.

Obs. 1. With regard to (י) under א in אָרֶץ (1), for אָרֶץ, see Obs. 1. to the Second Class, p. 113.

2. The nouns בְּרוֹ, תְּרוֹ (2). are found only in these forms. Their proper forms are בְּרוֹ, תְּרוֹ, but the last syllable is changed into *Shurek* on account of the feeble sound of *Vav* when pronounced by a preceding *Segol*, or almost any vowel. See Sect. ii. pp. 25, 26. The same remark applies to פָּרִי (11), a contracted form, probably from פְּרִי. That these forms of nouns belong to this class is evident from their having at a pause the form פָּרִי, and the accent, like all nouns with two *Segols*, on the first syllable. פָּרִי is inflected like בָּנָד p. 57, except that before the affix הִ it has פָּרִיהֶה instead of פָּרִיהֶי; and before דָּם, הֶן, פְּרִיהֶם, פְּרִיהֶן, retaining its primitive form. Of the same form and inflection are מְרִי *refractory*, שְׁבִי *captivity*, as also כֵּלִי a *vessel*, which is likewise found in the plural כֵּלִים and inflected as קָנִים in זָקָנִים, p. 54. Examples with initial guttural letters are חָלִי *necklace*, עֲדִי *ornament*, the latter with affix. עֲדִיו, לַחֲיָה, לַחֲיוֹ. with medial guttural, לַחֲיוֹ *jawbone*, with affix. לַחֲיוֹ. It has a dual form, viz. לַחֲיוֹיִם, *genit.* לַחֲיוֹיִי; with affix. לַחֲיוֹיֶה, *genit.* לַחֲיוֹיֶה. Lam. i. 2. is a contraction from לַחֲיוֹיֶה.

3. The plural of some of these nouns, although varying with regard to orthography, is yet of the same form. E. g. צֶבִי *antelope*, פְּתִי the *simple*, are found in the plural under צֶבָיִם, צֶבָיִם, פְּתָיִם. The (א), on account of its soft sound, interchanges frequently with (י), (See my *Heb. Lex.* p. 1. col. 2. 7th line from the bottom) and coalesces almost with any vowel, but more particularly with *Kamets*. See p. 25. Sect. ii. א.

4. The participle nouns מְרַחֶפֶת (2), and רִמְשֵׁת (21), are found only in these forms. The rest of the nouns in verses 5, 11, 16, 20, 26, 30, are inflected according to the rules given in p. 57. for the Fourth Class.

FIFTH CLASS.

Four nouns only occur in the first chapter of Genesis, belonging to this Class: viz. עָץ (11). מוֹעֵדִים (14), from מוֹעֵד sing. זֶרַע (29). רוֹמֵשׁ (30).

Obs. 1. The monosyllable עָץ (11.) should according to *Obs. 2.* p. 60. change the *Tseré* like that of the final syllable פֶּת in the example מוֹפֶת p. 60. but it retains the (־) with *affixes* in the *sing.* and *pl.* except that the *gen. pl.* has עֲצֵי. The same is the case with the following nouns: גַּב back, דַּע knowledge, רֵעַ an associate. There would be no great impropriety in assigning these four nouns to the first class.

2. The participle nouns זֶרַע (29), רוֹמֵשׁ (30), as well as all active participles, *Kal, Piel, Hithpael*, of regular verbs: e. g. פָּקַד *visiting*, מְלַמֵּד *teaching, teacher*, מְתַחבֵּא *concealed*, and nouns of similar forms, as מוֹעֵד (14). חוֹבֵל a *mariner*, עֶרֶב a *raven*, &c. belong to this class.

3. All nouns *immutable* in their *first* syllable, and terminating in a mutable (־), as מְמֹר, מְשַׁבֵּר, מְעַשֵּׂר, מְקַל, מְרִיחַ, מְפַתֵּחַ, מְזַבֵּחַ, are of this class. These nouns are found in the genitive with *Pathak*, as מְרִיחַ, מְפַתֵּחַ, מְזַבֵּחַ. But it is rather doubtful whether the genitive proceeds from the form מְרִיחַ, &c., or from the form מְרוּחַ; since we find מְפַתֵּחַ בֵּית the *key of the house*, Isai. xxii. 22. and מְפַתֵּחַ שְׁפָתַי the *opening of my lips*, Prov. viii. 6, both in the genitive, and in different significations. מְפַתֵּחַ ought in the latter passage to be derived from מְפַתֵּחַ, as מְשַׁפֵּט, from מְבַטֵּחַ, מְשַׁפֵּט. Besides, similar nouns are still found in two forms, as

מִשְׁעָן and מִשְׁעָן: to the latter form belongs the gen. מִשְׁעָן. The noun אֶנְרִטְלִי Ezra i. 9. comes under this class. The noun אֶנְרִטְלִי retains the (־) in its inflection. Some nouns of this class are found only in the nom. sing. and pl., as עֵטָלָה a bat, others in the nom. pl., as מִקְהֵילִים places of convocation.

4. The learner will greatly facilitate his labours by making himself *gradually* acquainted with the names and forms of the disjunctive and conjunctive accents placed under and over the nouns, as found in the first chapter of Genesis; comparing them with the prose accents given in Table I. p. 35, 36., and dividing the verses according to their respective power, as explained in p. 40. Sect. ii. and exemplified in pp. 41, 42.

ON THE PARTS OF SPEECH.

The early Hebrew Grammarians divided their language into three principal parts; namely, שֵׁם *the noun*, פֶּעַל *the verb*, מְלֶכֶה *the particle*; and comprehended in these all the other parts of speech, which are usually given in the Grammars of the classical and modern languages. But the most correct and intelligible arrangement of these parts of Grammar is, when it contributes to facilitate an etymological knowledge of the language under consideration. With this view they are arranged in the four following Chapters.

CHAP. II.

ON THE NOUN,

CONTAINING

1. *The Article.*
2. *The Gender.*
3. *The Plural Number.*
4. *The Dual Number.*
5. *The Declension of Nouns.*
6. *The Declension of Adjectives.*
7. *Comparison of Adjectives.*
8. *The Pronominal Affixes.*
9. *The Numerals.*

SECTION I.

THE ARTICLE.

There is but one article in the Hebrew language, namely, the definite, which answers generally to the English *the*: the indefinite, answering to *a*, or *an*, is indicated by the omission of the article, so that the noun in its simple form implies the indefinite article.

The letter ה pointed with *Pathack* (-), when prefixed and united by a *hard point* in the first letter to the noun, forms the definite article. E. g. הַשֶּׁמֶשׁ *the sun*; הַיָּרֵחַ *the moon*; הַכּוֹכָבִים *the stars*; הַמָּאוֹר *the light*, &c.

Exceptions:—The article is found prefixed to some nouns without the *hard point* in the first letter: this is frequently the case with nouns

beginning with י, ל, מ, or נ: as הַיַּאֲדָר the river, Exod. vii. 18. הַלֵּוִיִּם the Levites, Numb. iii. 12. הַמֵּלֶמֶד the teacher, Ps. cxliv. 1. הַצְּפִירִים the frogs, Exod. viii. 2. It is difficult to say whether it originates in these instances from neglect of the transcribers or from euphony. Compare in latin *religio* for *relligio*.

The article ה, when prefixed to a noun beginning with one of the guttural letters ע, ח, ה, א, or ר, which do not admit of a *hard point*, takes in some cases a *kamats* (־), and in others a *segol* (־).

1. It takes *kamets* (־) before any guttural letter not pointed with (־): as הָעֵינַי the eye, הָאִישׁ the man, חֶרֶשׁ the head, הָעוֹלָם the world.

2. It takes *segol* (־) before any guttural pointed with *kamets* (־): as הָעֶנַן the cloud, הָעֵלֶה the leaf, הָהָרִים the mountains.

Exceptions are: הָאָב the father, הָעָם the people, הָהָר the mountain, הָאֲדוֹן the Lord.

Obs.—The article retains (־) in many nouns, beginning with ה or ח: as הָהָרִים, הָהָרִים Gen. i. 2. 11. 14. In the preceding instances the hard point is considered as implied.

SECTION II.

THE GENDER.

Nouns substantive are distinguished only by two genders, the masculine and the feminine.

Of the Masculine Gender, are;

1. All words ending in a radical letter: as דָּבָר a word, מִשְׁלָּל a parable, פֶּתַח a door, פֵּרִי a fruit.

2. All words ending in ן , ין , ום and ם : as שֶׁלֶחַן *a table*, אַבְדָּן or אַבְדָּן *destruction*; חֲזִיוֹן *a vision*, שְׁלֹטוֹן *dominion, power*; פְּדִיּוֹן *ransom*; סֻלָּם *a ladder*, אַיָּלִים *a portico, or hall*.

3. Words ending in י (יֵי), and ה (הֵה): as נָכְרִי *a stranger*, אֶדְוִמִּי *an Edomite*; שָׂדֶה *a field*, קֶצֶה *an end*.

4. All male names and appellations, even with a feminine termination: as דָּוִד *David*, יוֹסֵף *Joseph*; פָּחוּד *a governor*, עֵמֶית *a neighbour*, קוֹהֵלֶת *the gatherer*.

5. The names of people: אַשּׁוּר *the nation of Assyria*, יִשְׂרָאֵל *the nation of Israel*, אֶדוֹם *the nation of Edom*, following the gender of גּוֹי *a nation*, עַם *people*.

6. The names of rivers: as יָאֹר *the Nile*, יַרְדֵּן *Jordan*, פָּרַת *Euphrates*, following the gender of נָהָר *river*, נָחַל *brook*; of mountains: as סִינַי *Sinai*, תְּבוֹר *Tabor*, הֶרְמוֹן *Hermon*, according to the analogy of הָר *mountain*, גִּבְעָה *a hill*; of months: as זֵינ *Siv*, בּוּל *Bool*, אֵיִר *Eyor*, נִיסָן *Nisan*, following the gender of חֹדֶשׁ *month*, and יָרֵחַ *lunar month*.

7. The names of metals: as זָהָב *gold*, כֶּסֶף *silver*, בְּרִזִּל *iron*, בְּרִיל *pewter*; of liquid things: as יַיִן *wine*, יֶצֶהָר *oil*, דְּבַשׁ *honey*, חֶמְאָה *butter*; of virtue and vice: as נִבְלָה *folly*, שִׂנְאָה *hatred*. The names of seasons and other nouns: as קִיץ *summer*, חֹרֶף *winter*; קָר *cold*, חֹם *heat*, &c. However no inference can be drawn, from the non-occurrence of the plural of some nouns in the small remaining number of Hebrew books, that they did not generally exist in the Hebrew language.

Of the Feminine Gender, are;

1. All words ending in ה (הֵה), יָה , תָּה , יֵית , גֵּית , and in the rare terminations תָּת , and תֵּית : as בְּרִכָּה *a blessing*, יְשׁוּעָה *salvation*, נְכַרְיָה *a female stranger*, בְּתוּנָה *a garment*,

מְלִכְוּת *a suckling*, אַחֲרִית *the end*, שְׁאִרִית *the remainder*, מְלִכְוּת *kingdom*, מֶנֶח *portion*, אָחוּת *sister*.

2. All female names and appellations of whatever termination: as מִיכָל *Mical*, מֶרַב *Merab*, the names of Saul's daughters. אִם *a mother*, יָגַל *a consort*.

3. The names of countries and towns: as כְּנָעַן *Canaan*, מֶמְפִּיס *Memphis*, שׁוֹמֶרֶן *Samaria*, יְרוּשָׁלַם *Jerusalem*, following the gender of אֶרֶץ *land*, and עִיר *city*.

4. The names of parts, and double members of the animal body: as עֵצֶם *bone*, אֶצְבָּע *finger*, בֶּטֶן *belly*; יָד *hand*, רֶגֶל *foot*, אוֹן *ear*, עֵין *eye*, יֵרֶךְ *loin*.

Obs.—Some nouns of the same form may be masculine in one meaning, and feminine in another: as יְהוּדָה מוֹאֵב, אֲדָם, when these nouns signify the *nation* they are masculine, and when the *country*, feminine, following the gender of גּוֹי *nation*, עַם *people*, masc.; and of אֶרֶץ *fem.* By metonymy the Jewish grammarians understood by אֶרֶץ *land*, אִם *the mother country*; and by עִיר *town*, בַּת *the daughter of the country*.

The following Nouns are of the common Gender.

אֵיל *a stag*, בָּקָר *ox, cow*, גַּמֵּל *camel*, דּוֹב *bear*, חֲזִיר *a swine*, עֶכְבֵּר *mouse*, צִפּוֹר *bird*, רֹחֵל and שֶׂה *a sheep*, שׁוֹר *ox and cow*; for examples see Gen. xxxii. 16. 2 Kings ii. 24. Hos. xiii. 8. Also אֵלּוּף *a bull*, we find Ps. cxliv. 14. combined with a feminine adjective. חֲמֹר *an ass*, is used in the *fem. gen.* 2 Sam. xix. 27, notwithstanding there is a peculiar word for the *fem. gen.*, namely אֶתּוֹן *a she ass*; as אֵילָת (from אֵיל *m.*) *a female stag*, or *hind*. יוֹנָה *a dove*, which according to the form (see *fem. gen.* p. 122. 1.) is *fem.* is applied also to the male kind.

Obs.—לַיְלָה *night*, is not feminine, because it is accented on the penultima, by which it is distinguished from the *fem.* termination יָהֻ

SECTION III.

THE PLURAL NUMBER.

Nouns are of two numbers, singular and plural. In Hebrew, like the Greek, there is also a dual number.

The plural number of nouns masculine is generally formed by adding **ים** to the singular: e. g. **אור** *light*, pl. **אורים** *lights*, **דור** *generation*, pl. **דורים** *generations*, **מטמון** *a treasure*, pl. **מטמנים** *treasures*.

The plural number of nouns feminine is formed by adding **ות**, **יות** or **יות**.

1. All feminine nouns which terminate in **ה** (**ה**) *accented*, take the plural termination **ות**: e. g. **גבורה** *victory*, pl. **גבורות**; and all fem. nouns which end with a radical letter, and are not according to form, but according to their construction of the fem. gender: e. g. **באר** *a well*, pl. **בארות**.

2. The termination **יות** is added to all fem. nouns which end in **ת**: e. g. **מלכות** *a kingdom*, pl. **מלכיות**; perhaps the original nouns of this plural form were in the singular **ה**, as **מלכה**, since it appears that the greater number form the plural of the singular **ת**, in **ות**: as **זנות** *whoredom*, pl. **זנותות**; **עדות** *ordinance*, pl. **עדיות**, perhaps originally **עדותות** *ordinances, precepts*.

3. The termination **יות** is added to all feminine nouns, which end in the singular in **ית**: as **עברית** *a Hebrew woman*, pl. **עבריות**; **תחתית** *inferior*, pl. **תחתיות**. But their original form was probably **עבריה**, **תחתיה**. The noun **חנית** *a spear*, has in pl. **חניתות**.

Obs. 1. The words תָּמִים *innocent*, צַמִּים *highwayman*, אחות *sister*, חֲמוֹת *mother-in-law*, אֲשָׁפוֹת *dung*, עֲבוֹת *cord*, are not plural, but singular, and must therefore not be confounded by their similarity with the plural form.

Obs. 2. The form עֲצָת *design, plan*, Isai. xlvii. 13, and תְּהִלָּת *songs of praise*, Ps. ix. 15, are considered Arabic forms. Both words have the pronominal affixes in the plural. It is however doubtful whether these two instances are the remains of an obsolete form, or errors of the transcribers, or anomalies. The regular form should be תְּהִלוֹת, from עֲצָה and תְּהִלָּה.

Obs. 3. Among the masc. plural nouns, we find some examples of the Chaldaic plural form: e. g. מַלְכֵּי for מְלָכִים *kings*, Prov. xxxi. 3.; אֵינִן for אֲיִים *sea-coasts, shores*, from אֵי Ezek. xxvi. 18; יָמִין for יָמִים *days*, and others.

Obs. 4. There are other plural forms which are more rare and probably obsolete: as שָׂרֵי *leaders*, Judg. v. 15; יָדַי *hands*, Ezek. xiii. 18; חֲלוֹנֵי *windows*, Jer. xxii. 10; סֹדֵרֵי *apostates*, Jer. xvii. 13. This plural form has been disputed, and in some cases taken for the singular form; in others יֵ— for the pronominal affixes plural *my*. The latter case is at least possible in the nouns הָרֵי *mount*, Zech. xiv. 5; שָׂדֵי *field*, Ps. viii. 8. l. 11, Isai. lvi. 9. Deut. xxxii. 13. But from the passage Ps. xcvi. 12, it is evident that שָׂדֵי is the singular form, and that שָׂדֵי probably in all passages of the Bible is a poetical form for שָׂדֶה.

Obs. 5. Nouns denoting the different stages of a man's life are found in the plural only: as נְעִירִים *infancy*, masc.; נְעִירֹת the same in the feminine; עֲלֻמִּים *youth*, masc. בְּתוּלִים *a young woman*, זְקִינִים *age*, of an old man.

Obs. 6. Many other nouns are only found in the plural: as חַיִּים *life*, פָּנִים *face*, מְתִים *men*, אֲהָבִים *love*, אֲבוֹת *pipes*, בִּיצִים *eggs*, רַחֲמִים *compassion*, גְּרֵנוֹת *neck*, גִּנְזִים *treasures*, זִקִּים *fetters*, חֲשָׁבוֹנוֹת *ingenious machines*, בִּטְנִים *pistachio nuts*, דְּלִיּוֹת *branches*, and many others; so that in the *Lexicon* the singular number is only supposed, or formed from analogy, but not really in existence.

Obs. 7. It is also supposed that some plural nouns are formed from another plural: e. g. *בְּמָה* height, plural *בְּמֹת* heights; whence the plural *בְּמֹתַיִם* Isai. lviii. 14. So also *הַמָּתִים* a double wall, from *הַמֹּת* walls, singular *חֹמָה* a wall. So also *רֵאשֻׁתִּים*, *לְיוֹחָתִים*, see my *Heb. Lexicon*. But *בְּמֹת* appears to be a singular form used in an abstract sense: as *חֲכָמֹת* wisdom.

Obs. 8. From the following plural forms it is evident that several forms of the singular have become obsolete: as *בֵּן* a son, plural *בָּנִים*, properly from *בֵּן*; comp. *יָד*, *רֶם*, &c. *כֶּלִי* a vessel, pl. *כֵּלִים* from *כֵּל* or *כֶּלֶה*; comp. *יָרֵעָה*, *גֵּר*, and similar forms. *אָנוּשׁ* homo, man, plural *אֲנָשִׁים*, from *אָנוּשׁ* or *אָנוּשׁ*. *נָשִׁים* women, must also be derived from the preceding sing. forms, and cannot be derived from *אִשָּׁה*, for the plural of the latter form is *אִשָּׁוֹת*, Ezek. xxiii. 44. Thus the pl. *אֲנָשִׁים* (found three times) from *אִישׁ*. *בַּת* daughter, (for *בָּנֶת*) plur. *בָּנוֹת*, from *בָּנָה*, according to the pl. formation of fem. nouns.

בָּתִּים houses, ought to be derived from *בָּתֵּת* or *בֹּתֵת*, and not from *בֵּית* house; *עָרִים* cities, from *עָרָה*, not from *עִיר*; *רָאשִׁים* heads, from *רֹאשׁ* not from *רֵאשׁ* (*רֵאשִׁי* occurs only in Isai. xv. 2). *יָמִים* and *יָמֹת*, from *יָם*, like *דָּגִים* from *דָּג*. So the forms *אֲרָמָנוֹת*, from *אֲרָמוֹן* palace; *מִדְּוָנִים*, from *מִדְּוֹן* dispute; *אֲחֵיוֹת*, from *אֲחוֹת* sister, and *אֲמָדָוֹת*, from *אֲמָה* maid servant, had evidently originally another singular form.

Many nouns masc. have in the plural a fem. termination, and many fem. have in the plural a masc. termination. Nouns masculine with a plural feminine termination are:

Sing.	Plural.	Sing.	Plural.
<i>אָב</i> father.....	<i>אֲבוֹת</i>	<i>בּוֹר</i> a well.....	<i>בּוֹרוֹת</i>
<i>אוֹת</i> sign.....	<i>אוֹתוֹת</i>	<i>גַּג</i> roof of a house .	<i>גִּבּוֹת</i>
<i>אוֹצֵר</i> treasure	<i>אוֹצְרוֹת</i>	<i>גֹּרֶל</i> lot.....	<i>גֹּרְלוֹת</i>
<i>אֶשְׁכּוֹל</i> a bunch of grapes	<i>אֶשְׁכּוֹלוֹת</i>	<i>גֶּרָן</i> barn.....	<i>גֹּרְנוֹת</i>

Sing.	Plural.	Sing.	Plural.
גַּת <i>wine-press</i>	גַּתֹּת	נֵר <i>a lamp, candle</i>	נֵרוֹת
זָנָב <i>fail</i>	זָנָבוֹת	עוֹר <i>skin</i>	עוֹרוֹת
מִזְבֵּחַ <i>altar</i>	מִזְבְּחוֹת	עָפָר <i>dust, in st. const.</i>	עָפְרוֹת
חֶזֶה <i>breast</i>	חֶזוֹת	עֶרֶב <i>evening</i>	עֶרְבוֹת
חֵלֶם <i>a dream</i>	חֵלְמוֹת	פֹּת <i>pudendum mulie-</i> <i>bre</i>	פֹּתוֹת
חֲרוּץ <i>a thrashing ma-</i> <i>chine</i>	חֲרוּצוֹת	צָבָא <i>a host</i>	צָבָאוֹת
טֶפֶחַ <i>a hand's breadth</i>	טֶפְחוֹת	צִרּוֹר <i>a bundle</i>	צִרְרוֹת
יָתֵד <i>a nail, pin, peg</i>	יָתְדוֹת	קוֹל <i>a voice</i>	קִלּוֹת
כּוֹס <i>a cup</i>	כּוֹסוֹת	קִיר <i>a wall</i>	קִירוֹת
כִּסֵּא <i>a throne</i>	כִּסְאוֹת	קָרֵב <i>battle</i>	קָרְבוֹת
לִדָּה <i>a table</i>	לִדְחוֹת	רֵתוֹק <i>a chain</i>	רֵתִיקוֹת
לַיִל <i>night</i>	לַיְלוֹת	שְׁגִיזוֹן <i>a mourning song</i>	שְׁגִיזוֹנוֹת
מְאֹר <i>light</i>	מְאֹרוֹת	שֻׁלְחָן <i>a table</i>	שֻׁלְחָנוֹת
מָטָר <i>rain</i>	מָטְרוֹת	שֵׁם <i>name</i>	שִׁמוֹת
מַעֲשֵׂר <i>the tenth, tithe</i>	מַעֲשְׂרוֹת	שׁוֹפָר <i>a horn, trumpet</i>	שׁוֹפְרוֹת
מִצָּד <i>a castle, fortified</i> <i>place</i>	מִצְדוֹת	שֵׁת <i>foundation</i>	שִׁתּוֹת
מָקוֹם <i>a place</i>	מְקוֹמוֹת	Ps. xi. 3. Isai. xix. 10.	
מָקַל <i>a staff</i>	מְקָלוֹת	שֵׁת <i>bullock, bottom</i>	שִׁתּוֹת
נֹאֵר <i>a leather bottle</i>	נֹאֲרוֹת	The latter noun only in Isai. xx. 4. 2 Sam. x. 4.	

Obs. 1. To these words have been frequently added the following forms: e. g. אֶשְׁד *a stream*, plural אֲשִׁדוֹת *streams, fall of waters*; דְּרָבָן plural דְּרִבְנוֹת *thorns*; מִזְלָג *folk*, plural מְזִלְגוֹת; בָּהֶן (with יָד) *thumb*, plural בְּדִבְנוֹת; שׁוֹר *a wall*, שְׁרוֹת *walls*, and some others, which evidently are of a different form. Even among the preceding nouns masc. with a plural fem. termination, it is very probable, that there existed originally two forms, i. e. a masculine and a feminine, the latter of which became obsolete. In favor of such a probability is, e. g. עָפָר m. *dust*, עֶפְרָה fem.

plural עֲפָרוֹת; the plural here is undoubtedly derived from עֲפָרָה and not from עָפָר; thus קוֹלוֹת *voices, thunder*, is in all probability derived from the obsolete fem. קוֹלָה, and not from קוֹל.

Nouns fem. according to form, or construction, with a masculine plural termination, are :

Sing.	Plural.	Sing.	Plural.
אֶבֶן <i>stone</i>	אֲבָנִים	לִבְנָה <i>a brick</i>	לִבְנִים
אֵילָה <i>an oak</i>	אֵילִים	לְחִי <i>a jawbone</i> ... dual	לְחָיִים
אַלְמָנוּת <i>widowhood</i> ...	אַלְמָנוּתִים	מִלָּה <i>a word</i> plural	מִלִּים
אֲשׁוּר <i>step, pace</i>	אֲשָׁרִים	נִמְלָה <i>an ant</i>	נִמְלִים
דִּבְלָה <i>a dried fig</i> ...	דִּבְלִים	סָאָה <i>name of a measure</i>	סָאִים
דְּבָרָה <i>a bee</i>	דְּבוּרִים	עִיר <i>a city</i>	עָרִים
דָּת <i>a law</i>	דָּתִים	פְּלִגְנָשׁ <i>a concubine</i>	פְּלִגְנָשִׁים
זְמוּרָה <i>a vine, branch</i>	זְמוּרִים	פִּנָּה <i>a corner</i>	פִּנִּים
זִנוּת <i>fornication</i> ...	זִנוּתִים	פֶּת <i>a morsel</i>	פֶּתִים
חֲטָה <i>wheat</i>	חֲטָיִים	שִׁבְלַת <i>an ear of corn</i> ...	שִׁבְלִים
חֹשֶׁכָה <i>darkness</i>	חֹשְׁכִים	שִׁטָּה <i>acacia tree</i>	שִׁטִּים
יוֹנָה <i>a dove</i>	יוֹנִים	שְׁעוּרָה <i>a barley-corn</i> ...	שְׁעוּרִים
כֵּד <i>a vessel</i>	כֵּדִים	תְּאֵנָה <i>a fig-tree</i>	תְּאֵנִים
בְּסֻמָּת <i>spelt</i>	בְּסֻמִּים		

Obs. 1. The same observation which has been made on the masculine nouns with a plural fem. termination, is also here applicable to the fem. nouns with a masculine plural termination: for instance פְּשָׁתִים is not to be formed from פְּשָׁתָה, but from פְּשָׁתָה, and it is very likely that their significations are quite distinct from each other; פְּשָׁתָה signifies *lamp, light*, generally; but פְּשָׁתָה *flax, linen*; and were it not for the passage of Exod. ix. 31, there would not be a doubt concerning the two distinct forms.

Obs. 2. Nouns which are of the common gender, and in which feminine construction in the singular prevails, have commonly the masculine form in the plural: e. g. גֶּפֶן *wine*, דֶּרֶךְ *way*, צֶפֶר *bird*.

The following nouns have a masculine as well as a feminine form in the plural:

אֵילִם *a hall*, אֵילִמִּים or
אֵילִמּוֹת, so also of the rest.

אֵימָה *terror*.

אֵלֶפֶה *a sheaf of corn*.

אֵרִי *a lion*.

אִשְׁרָה *the name of an idol*.

אִשִּׁישָׁה *a cake, libum*.

נֶבֶל *back*.

דּוֹר *generation*.

הַיֶּכָל *a palace*.

זֶבַח *a sacrifice*.

זִכְרוֹן *memorial*.

זְרוּעַ *arm, com. gend.*

חִלּוֹן *window*.

חֲנִית *lance*.

חֲצֵר *court, com. gend.*

יוֹם *a day*.

יַעַר *a wood*.

כִּיּוֹר *a basin*.

כֶּפֶר *a circuit*.

כַּנָּף *wing*.

כִּתְף *shoulder*.

לֵבִי *a lion*.

לֵבָב *heart*.

מָאוֹר *light*.

מִבְצָר *bulwark*.

מִגְדָּל *a tower*.

מִזְרֶק *a vessel*.

מִטָּה *a staff*.

מַכְאוֹב *pain*.

מַעֲדָן *delight*.

מַעְיָן *a well*.

מַעְרָכָה *order, array*.

מִשְׁכָּב *repose*.

נָהָר *a river*.

נֶעֱלַל *a sandel, shoe*.

סִיר *thorn, hook*.

סֵף *a hand basin*.

עָב *cloud, com. gend.*

עֲוֹן *transgression*.

עֵצֶם *bone, com. gend.*

עֲבוֹת *cord*.

עֵת *time, com. gend.*

פְּרָסָה *a claw, hoof*.

פֶּרֶץ *a rent*.

צִוְאָר *neck*.

קֶבֶר *grave*.

קַרְדּוֹם *an axe*.

שָׁבוּעַ *a week*.

שָׁנָה *year*.

שָׂדֶה *a field*.

תַּעֲנוּג *rejoicing*.

Obs. 1. Some nouns have in the singular a double form, masc. and fem.: e. g. נֶדָה and נְדָה *a dwelling-place*.

Obs. 2. The noun plural עֲקֵבַת *foot-steps*, we find in some editions of the Bible עֲקֵבַי, and in others עֲקֵבִי without a *dagesh*: the latter is to be derived from עֲקֵב, the (—) of which is otherwise unchanged. In such nouns, and the above cited substantives, we must suppose that there originally existed a double form, of which one is become obsolete.

SECTION IV.

THE DUAL NUMBER.

The dual form of nouns has the termination (ים): as יוֹם *day*, יוֹמִים *two days*. All feminine nouns, terminating in הָ, change the ה into ת, and add the dual form to that letter: as שָׁנָה *a year*, genitive שָׁנָתָה, dual שָׁנָתַיִם *two years*.

1. The dual form is generally applied to things which are double by nature: as יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלָיִם *feet*; עֵין *an eye*; עֵינַיִם *eyes*; אוֹן *ear*, אוֹזַיִם *ears*; שֹׁפָה *a lip*, שֹׁפְתַיִם *lips*.

2. Things double by art: as נַעֲלַל *a shoe*, נַעֲלָלַיִם *a pair of shoes*; דֶּלֶת *a door*, דֶּלֶתַיִם *double doors*; סֶאֱהָ *a seah*, (a corn-measure), סֶאֱהָתַיִם for סֶאֱהָתִים *two seahs*; שָׁנָה *a year*, שָׁנָתַיִם *two years*.

3. Some of these nouns are only found in the dual number: as מֶאֱזֵנַיִם *a pair of scales*; מְלָקְחַיִם *tongues, pincers*; רֶחֶם *a hand-mill*.

Obs. 1. The dual preceded by numerals expresses the plural number; as שְׁלֹשׁ שָׁנִים *three teeth*, 1 Sam. ii. 13; שִׁבְעָה עֵינַיִם *seven eyes*, Zech. iii. 9. אַרְבַּע רַגְלִים *four feet*, Levit. iii. 23. שֵׁשׁ כַּנְפִּים *six wings*, Isai. vi. 2. But adjectives, admitting no dual form, are used in the plural with dual substantives: as עֵינַיִם רְמוּת *lofty, proud eyes*, Prov. vi. 17.

Obs. 2. Nouns which have a dual and plural number, differ from each other in signification: as יָדַיִם *hands*, תְּנוּנֹת *tenons*; רַגְלִים *feet*, רְגָלִים *times*, as שְׁלֹשׁ רְגָלִים *three times*; עֵינַיִם *eyes*, עֵינֹת *fountains*; כַּנְפִּים *wings*, כַּנְפוֹת *corners*.

Obs. 3. The two nouns שָׁמַיִם *heaven*, and מַיִם *water*, which according to their form appear to be dual, are always used in the plural, and are so construed. They have been compared with the noun pl. חַיִּים, from חַי, so that שָׁמַיִם, and מַיִם contracted from שָׁמַיִים, by the omission of a (י) in the pronunciation of another (י), are proper plural forms, the same as גּוֹיִם (for גּוֹיִים) from גּוֹי *a nation*. But the situation of the accent is against the comparison; because the nouns with which they are compared have the accent, as all plural forms have, on the ultimate, whilst שָׁמַיִם and מַיִם have the accent, as all dual forms, on the penultimate. With regard to the derivation from the Arabic see these words in my Heb. Lexicon.

SECTION V.

THE DECLENSION OF NOUNS.

The declension of nouns consists simply in the plural and dual numbers, because they are distinguished by particular terminations added to the primitive forms; but

cases, with the exception of the genitive, (which is denoted in a peculiar manner, (see. 2. Terms, p. 52.) are expressed either by inseparable prepositions, consisting only of one of the letters א, ל, ב, כ, united to, or by separable prepositions אל, את, מן placed before nouns. The following two specimens will show how Hebrew nouns are declined in an indefinite, and definite sense.

1. *Example of a noun used indefinitely.*

	Singular.	Plural.
Nom.	אור <i>light</i> , Gen. i. 3.	מֵאֲרֹת <i>lights</i> . Gen. i. 14.
Gen	אור <i>of light</i> , Ps. cxlviii. 3.	מֵאֲרֹת <i>of lights</i> .
Dat.	לְאֹר <i>to light</i> , Job iii. 9.	לְמֵאֲרֹת <i>to lights</i> , Gen. i. 15.
Accus.	אור <i>light</i> , ibid. 16.	אֶת מֵאֲרֹת <i>lights</i> .
Voc.	אור <i>O light</i> , Ps. iv. 7.	הַמֵּאֲרֹת <i>O lights</i> .
Abl.	מִן אור <i>from light</i> .	מִן מֵאֲרֹת <i>from lights</i> .

2. *Example of a noun used definitely.*

Nom.	הַתּוֹרָה <i>the law</i> .	הַתּוֹרֹת <i>the laws</i> .
Gen.	הַתּוֹרָה <i>of the law</i> .	הַתּוֹרֹת <i>of the laws</i> .
Dat.	לַתּוֹרָה <i>to the law</i> .	לַתּוֹרֹת <i>to the laws</i> .
Accus.	אֶת הַתּוֹרָה <i>the law</i> .	אֶת הַתּוֹרֹת <i>the laws</i> .
Voc.	הַתּוֹרָה <i>O law</i> .	הַתּוֹרֹת <i>O laws</i> .
Abl.	מִהַתּוֹרָה <i>from the law</i> .	מִהַתּוֹרֹת <i>from the laws</i> .

Obs. 1. In the first example, אור the genitive singular is governed by the preceding noun כּוֹכְבֵי, from כּוֹכְבִים *stars*. Any noun in the genitive requires to be preceded by another, which undergoes a change in the vowels, if mutable, as תּוֹרַת מֹשֶׁה *the law of Moses*. The state of the first noun is termed by the Jewish gram-

marians שֵׁם הַסִּמָּן the supported noun, and the second שֵׁם הַסִּמָּן the supporting noun, because the second defines the signification of the first noun. The state of both nouns is termed סְמִיכוּת *status constructus*, in contradistinction to the nominative termed שֵׁם נִפְרָד *status absolutus*.

Obs. 2. The dative singular with (ל), may also be expressed by the letter (ב), or the preposition עִם, לִפְנֵי, &c. The choice of any of these particles, depends entirely on the connexion and relation of one word to another.

Obs. 3. The accusative is generally preceded by the particle אֶת, but when *that* case may be easily ascertained from the context, as in the cited passage, the particle is omitted.

Obs. 4. The vocative is generally expressed in the historical writings by the article (הַ), but frequently omitted in the poetical and prophetic books: compare for instance הַשָּׁמַיִם, הָאָרֶץ Deut. xxxiii. 1, with שָׁמַיִם, אָרֶץ Isai. i. 2. The ablative כֵּן אִיֹּר may also be expressed with the omission of *Nun* by מֵאִיֹּר, instead of מִאִיֹּר, according to Rule viii. p. 93.

Obs. 5. The plural מְאֹרִת is formed from מְאֹר, not from אִיֹּר, because the signification of the latter does not admit of a plural. However once אִיֹּרִים is used for מְאֹרִת in Ps. cxxxvi. 7. How אִיֹּר is distinguished in signification from מְאֹר, may be seen from comparing Gen. i. 8, with verses 14. 16. אִיֹּר signifies *light* generally, but מְאֹר a thing which gives light.

Obs. 6. All the observations, which have been made on the cases in the singular, are applicable to the cases in the plural, because the prepositions remain the same in both numbers.

Obs. 7. The second example differs only from the first in having the article, which is the case with all nouns used in a definite sense. The prepositions preceding the article are the same as in the example of the indefinite noun; except a contraction takes place in the dative, where לְתוֹרָה in the singular, is contracted from לְהִתּוֹרָה, and לְתוֹרַת in the plural, from לְהִתּוֹרַת. With respect to the ablative מִהִתּוֹרָה in the singular, and מִהִתּוֹרַת in the plural, see Rule vii. p. 93.

Obs. 8. The letter (ל), the sign of the dative case, is also used as the sign of the genitive (1). In naming authors: as מְזֻמֹּר לְדָוִד *the Psalm of David*, תְּפִלָּה לְחַבְקִיק *the Prayer of Habakkuk*, Hab. iii. 1. This (ל), called *Lamed Auctoris*, is also prevalent in the titles of Arabic books. (2). In naming the materials of a thing: as לְפָשִׁתִּים לְצִמָּר *of linen, of woollen*, Levit. xiii. 48; (3) to show possession: as בֶּן לִישִׁי *a son of Jesse*, 1 Sam. xvi. 18. xxii. 20.

Obs. 9. The expression אֲשֶׁר לְ (who or which belongs to) sometimes serves for a periphrasis of the sign of the genitive case: as שָׂר־צָבָא אֲשֶׁר לְשָׁאוּל *the general of the army of Saul*, 2 Sam. ii. 8. See also 1 Sam. xvii. 40. xxi. 8. Cant. i. 1.

SECTION VI.

THE DECLENSION OF ADJECTIVES.

The adjectives have no dual number; but in every other respect they correspond to the forms which are common to nouns. Hence the feminine gender of adjectives is formed from the masculine in the same manner as the fem. nouns. For instance, גְּדוֹלָה *great*, fem. sing. and גְּדוֹלוֹת fem. pl. are formed from the masc. sing. גָּדוֹל, as נַעֲרָה *a young woman*, and נַעֲרֹת pl. from נָעַר *a young man*.

Adjectives, with the exceptions given in the syntax, agree with nouns in gender, and number, and are placed after the nouns to which they respectively belong.

Examples.

Plural.

מָאֹר גְּדוֹל *a great light.*הָר גְּבוּהָ *a high mountain.*נֶעֶר קָטָן *a little lad.*נַעֲרָה קְטָנָה *a little girl.*

Singular.

מָאֹרֶת גְּדוֹלָה *great light.*הָרִים גְּבוּהִים *high mountains.*נְעָרִים קְטָנִים *little lads.*נַעֲרוֹת קְטָנוֹת *little girls.*הַמָּאֹר הַגָּדוֹל *the great light.*הַהָר הַגְּבוּהָ *the great mountain.*הַנֶּעֶר הַקָּטָן *the little lad.*הַנַּעֲרָה הַקְּטָנָה *the little girl.*הַמָּאֹרֶת הַגְּדוֹלִים *the great lights.*הָהָרִים הַגְּבוּהִים *the high mountains.*הַנְּעָרִים הַקְּטָנִים *the little lads.*הַנַּעֲרוֹת הַקְּטָנוֹת *the little girls.*

Obs. The adjectives in the singular, and plural, of the first four examples are without the article, because they qualify nouns in an indefinite state; but when adjectives qualify nouns in a definite state, they must have the article as well as the nouns. The prepositions, used to answer the purpose of cases, are solely prefixed to the noun: as הַמָּאֹר הַגָּדוֹל אֵת Gen. i. 16. בְּיוֹם הַשַּׁבָּעִי ii. 2.

When the article in the adjective, combined with a noun in a definite state, is omitted, it forms the predicate of the preceding noun, and implies the verb *to be*.

Examples.

Singular.

הַמָּאֹר קָטָן *the light is little.*הַיֶּלֶד רַךְ *the child is tender.*

Plural.

הַמָּאֹרֶת קְטָנִים *the lights are little.*הַיְלָדִים רַכִּים *the children are tender.*

Nouns with pronominal affixes, omit the definite article, because they are defined by those affixes. The same is the case with proper names, which define themselves.

Examples.

שְׁמִי הַגָּדוֹל	<i>my great name.</i>	אֲבִרָהָם הַיָּשָׁר	<i>the sincere Abraham.</i>
שְׁמֵךְ הַגָּדוֹל	<i>thy great name.</i>	יִצְחָק הַצַּדִּיק	<i>the righteous Isaac.</i>
יָדְךָ הַחֲזָקָה	<i>thy mighty hand.</i>	יַעֲקֹב הַחֲסִיד	<i>the pious Jacob.</i>

SECTION VII.

THE COMPARISON OF ADJECTIVES.

The degrees of comparison in Adjectives are made by uniting one of the letters ב, כ, מ, to the noun with which any thing is to be compared. The letter (כ) is used when an equal, (מ) when superior, and (ב) when a superlative degree, is to be expressed.

Examples.

מֶתוֹק כְּרִיֶּשׁ	<i>sweet as honey.</i>	מֶתוֹק מִדְּבַשׁ	<i>sweeter than honey.</i>
מָרָה כְּלַעֲנָה	<i>bitter as wormwood.</i>	מָר מִמּוֹת	<i>bitterer than death.</i>
כֶּגֶר כְּאַזְרַח	<i>the stranger as the sojourner.</i>	עוֹז מֵאֲרִי	<i>stronger than a lion.</i>
יָפָה כְּלִבְנָה	<i>fair as the moon.</i>	נִכְבָּד מִכָּל	<i>more respected than.</i>

הָאֲרִי הָעוֹז בַּחַיּוֹת *the lion is the strongest among the animals.*

הַצֹּאן הַחֲלֵשׁ בַּבְּהֵמוֹת *the sheep is the weakest among the cattle.*

הַטּוֹב בַּטּוֹבִים הָעוֹז *the meek person is the good among the good,*
i. e. *the best of all.*

For the various other periphrases by which the superlative is expressed, see the Syntax.

SECTION VIII.

THE PRONOMINAL AFFIXES.

The pronominal affixes in their detached form, as well as in their combination with a noun, are exhibited in the two tables, p. 49, to which the student is referred.

Any noun with affixes may be preceded by one of the letters מ, ל, ב, or by one of the prepositions, in order to express the different relations of one thing to another.

Examples.

	Singular.	Plural.
Gen.	דְּבָרִי <i>my word</i>	דְּבָרַי <i>my words</i> .
Dat.	לְדְּבָרִי <i>to my word</i>	לְדְּבָרַי <i>to my words</i> .
Accus.	אֶת דְּבָרִי <i>my word</i>	אֶת דְּבָרַי <i>my words</i> .
Abl.	מִדְּבָרִי <i>from my word</i> . .	מִדְּבָרַי <i>from my words</i> .

Obs. 1. The pronominal affixes, which have the signification of possessive pronouns, are also used to express the pronominal adjectives, for which the Hebrew has no distinct form: hence דְּבָרִי, דְּבָרְךָ, &c. may signify in a grammatical sense *verbum mei*, *tui*, or *verbum meum*, *tuum*. Whether nouns with affixes are to be rendered in the former or latter signification, may be easily learned from the context. For instance: עֹד מִי לָךְ פֹּה חָתָן וּבָנִיָּה וּבָנִיָּה (Gen. xix. 12.) ought to be translated thus: *Who are still here belonging to thee, a son-in-law, or sons of thine, or daughters of thine?*

Obs. 2. Affixes united to prepositions, express the case in which the pronoun is to be taken: e. g. בּוֹ *in him*, לוֹ *to him*, אֵתּוֹ *him*, אִתּוֹ *with him*. See *Prepositions*. The pronouns לִי, לָךְ, לוֹ, are frequently expressed by *mine*, *thine*, *his*, as pronominal adjectives in the nominative case: e. g. לִי הַכֶּסֶף וְלִי הַזָּהָב *mine is the silver and mine is the gold*, Hag. ii. 8. Exod. xix. 5. Ps. l. 10. 12.

Obs. 3. Affixes with some adverbs, and interjections, are used in the nominative case: as **אֲנִי** *as I*, **אַתָּה** *thou art*. For proper examples to that effect, see *Particles*.

Obs. 4. The origin of the affixes may be attributed to pronouncing the pronoun so quickly after the noun, verb, or particle, that the first letters of the pronouns become absorbed: as in Greek **πατήρ μου** for **πατήρ ἐμοῦ**; in Latin, **eccum** for **ecce eum**. The affixes of the second person **ה** and **כֶּם** are derived from the obsolete forms **אֶכָּה**, **אֶכֶּם** for **אֶתָּה**, **אֶתֶּם**, (after the analogy of **אֶנֶכִּי**) and the first person plural **נִי** from **אֶנֶנִּי**, which latter form occurs only in Chethib, Jer. xlii. 6. With regard to the personal, demonstrative, relative, interrogative, pronouns, see pp. 45, 46, 47.

Obs. 5. It is very remarkable and interesting to see how the Hebrews, in the great variety of pronominal forms, have avoided every possibility of confounding one with the other: e. g. in the choice of the affixes (**אֲנִי**), (**אַתָּה**), (**הוּא**) to **דְּבַר** *a word*, **דְּבַרִּי** *my word*, **דְּבַרְךָ** *thy word*, **דְּבַרוֹ** *his word*, &c. are entirely distinguished from each other. The same is the case in the choice of pronouns affixed to the verbs. See the eight tables of Verbs, in pp. 70. to 85. Even in the few cases, where the affixes to the verbs correspond with those of the nouns, they are entirely distinguished from each other by the usage of the language.

SECTION IX.

NUMERALS.

Numerals are divided into cardinals and ordinals. The cardinal numbers, from two to ten are in Hebrew considered as substantives, in an abstract sense: **אֶחָד** only appears to be, as will be seen from the syntax, a regular adjective form. Each unit has a masc. and fem. gender, which is put either in *stat. absol.* or *constr.* according to the following Table:

Cardinal Numbers from One to Ten.

	Mas. Absol.	Constr.		Fem. Absol.	Constr.
1.	אֶחָד	אֶחָד		אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנַיִם		שְׁתֵּי	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשָׁה		שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה		אַרְבַּע	
5.	חֲמִשָּׁה	חֲמִשָּׁה		חֲמֹשׁ	חֲמֹשׁ
6.	שֵׁשׁ	שֵׁשׁ		שֵׁשׁ	
7.	שִׁבְעָה	שִׁבְעָה		שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶה		שְׁמוֹנֶה	
9.	תֵּשְׁעָה	תֵּשְׁעָה		תֵּשַׁע	תֵּשַׁע
10.	עֶשְׂרֵה	עֶשְׂרֵה		עֶשֶׂר	

Obs. 1. In this table the genders of the cardinal numbers are given as they are actually found in combination with substantives; but it is remarkable that the numerals from 3 to 10 in the masculine gender are used in the feminine form, and *vice versa*, the feminine gender in the masculine form. To account for this anomalous construction, we observe, that the numerals, which are originally abstract nouns, had, as *decas*, *trias*, in Latin, a masculine and feminine form, either of which was used with nouns in any gender. Compare שְׁלֹשָׁה יָמִים with *trias dierum*, where *three* in Hebrew and Latin is the feminine, and *days* the masculine gender. Hence the units are put in a state of construction, or in apposition before, or, in an adverbial sense, after the noun; as יָמִים שְׁלֹשָׁה *three days*, or שְׁלֹשָׁה יָמִים *days, three*.

Obs. 2. The first and last numbers in the preceding table have a plural form: as אֶחָדִים *some, few*, (Gen. xxvii. 44.) from אֶחָד *one*; עֶשְׂרִים *tens*, Exod. xviii. 21. 25, from עֶשֶׂר *ten*. Some are found in the dual form, which have an adverbial signification: as אַרְבַּעַתִּים *fourfold*, 2 Sam. xii. 6.; שִׁבְעַתִּים *sevenfold*, Gen. iv. 15, 24. Some others are found with affixes in the nominative case: as שְׁנַיִם *we two*, or both of us, שְׁנֵיהֶם *both of them*, שְׁלֹשָׁתֶּם *ye three*.

The numerals 11 to 19 are compounded from the units with the word עָשָׂר *ten*, in the masc., and עֶשְׂרֵה *ten*, in the fem. gender, as will be seen from the following Table:

	Masculine.	Feminine.
11.	אֶחָד עָשָׂר	אַחַת עֶשְׂרֵה
	עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עֶשְׂרֵה
12.	שְׁנַיִם עָשָׂר	שְׁתֵּי עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
14.	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
15.	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
16.	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה
17.	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה
18.	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
19.	תְּשַׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

Obs. 1. In this table, the forms of the words עָשָׂר in the masculine, and עֶשְׂרֵה in the feminine, are used instead of עָשָׂר *ten*; somewhat like the Latin *decim* for *decem* in *undecim*, and the English *teen* for *ten* in *thirteen*.

Obs. 2. These numerals, formed by placing the units before עָשָׂר and עֶשְׂרֵה, are not in a state of construction, but used in apposition, or adverbially, with other nouns.

The cardinal numbers, expressing the tens from 30 to 90, are formed by adding the plural termination יִם to their respective units. עָשָׂרִים only, has the pl. form from עָשָׂר. They are all of the common gender, and have the following forms:

20.	עָשָׂרִים	60.	שָׁשִׁים
30.	שְׁלֹשִׁים	70.	שִׁבְעִים
40.	אַרְבָּעִים	80.	שְׁמֹנִים
50.	חֲמִשִּׁים	90.	תְּשַׁעִּים

Obs. 2. The tens are also found with affixes: as חֲמִשִּׁים *thy fifty*, חֲמִשָּׁיו *his fifty*, 2 Kings i. 10, 12. Hence by analogy, according to the Jewish grammarians, we may also say, עֶשְׂרִים, עֶשְׂרָיו, *thy twenty*, *his twenty*; שְׁלֹשִׁים, שְׁלֹשָׁיו, *thy thirty*, *his thirty*; although not found in the Bible.

Absolute.**Constr.**

שְׁתֵּי רִבּוֹא *twenty thousand*, or שְׁתֵּי רִבּוֹת *twenty thousand*.

Obs. 2. The cardinal numerals, from two to ten, are combined with nouns in the plural number: as חֲמִשָּׁה אַנְשִׁים *five men*, Gen. xlvii. 2. שְׁלֹשָׁה בָּנִים *three sons*, Gen. vi. 10. For farther explanation on this subject, see the Syntax under *Numerals*.

Obs. 3. Numerals, compounded from hundreds, tens, and units, may begin, in Hebrew, either with the lesser and close with the greater, or, as in English, with the larger and close with the smaller number: e. g. שְׁנָה וְשִׁשִּׁים שָׁנָה יָמָאָת שָׁנָה *two and sixty years and a hundred years*, (which is the case with all the numerals, except verse 5, in the *fifth* chapter of *Genesis*;) or שִׁבְעָה מֵאוֹת חֲמִשָּׁה *seven hundred, five and seventy*, (which is the case with the numerals in the whole of the *second* chapter of *Ezra*). And here it may be proper to remark that the position of the numerals in the second example prevails more in the later, than in the earlier, Hebrew.

Obs. 4. But when thousands are added they are generally placed first: שְׁמֹנֶת אֲלָפִים חֲמִשׁ מֵאוֹת וְשָׁמֹנִים 8580, Numb. iv. 48, comp. xxvi. 7. 51. The numbers in the cited instances, and the like, generally end with the smaller one, and a case rarely occurs to the contrary, as in Numb. iii. 43.

How the Hebrews express the numerals by the letters of their alphabet, has been already explained in Sect. vi. p. 32, to which the reader is referred.

Ordinal Numbers. The proper form of ordinal numbers extends only from one to ten, as will be seen from the following Table. How they are expressed beyond ten, will be pointed out in the Observations.

Ordinal Numbers from One to Ten.

	Masculine.	Feminine.
<i>First</i>	רִאשׁוֹן	רִאשׁוֹנָה
<i>Second</i>	שֵׁנִי	שֵׁנִית
<i>Third</i>	שְׁלִישִׁי	שְׁלִישִׁית
<i>Fourth</i>	רְבִיעִי	רְבִיעִית
<i>Fifth</i>	חֲמִישִׁי	חֲמִישִׁית
<i>Sixth</i>	שֵׁשִׁי	שֵׁשִׁית
<i>Seventh</i>	שְׁבִיעִי	שְׁבִיעִית
<i>Eighth</i>	שְׁמִינִי	שְׁמִינִית
<i>Ninth</i>	תְּשִׁיעִי	תְּשִׁיעִית
<i>Tenth</i>	עֲשִׂירִי	עֲשִׂירִית

Obs. 1. The masculine forms, from two to ten, terminating in י, are derived from the cardinals, but the feminine are formed from the masc. by adding (ת).

Obs. 2. In the formation of the ordinals, the numbers from two to ten take the termination (י), and with the exceptions שְׁנֵי, שְׁנִית *second*, from שְׁנַיִם *two*; שֵׁשִׁי, שֵׁשִׁית *sixth*, from שֵׁשׁ *six*, they have a (י) inserted between the two last letters: as שְׁלִישִׁי, שְׁלִישִׁית *third*, from שְׁלֹשׁ *three*. The number ראשון *first*, differs in form from the rest, because it is derived from ראש *head, principal, chief*. ראשון is contracted from ראשון, which latter form is still found in *Chethib*, Josh. xxi. 10, Job xv. 7, and is the prevailing one in the Samarit. MSS. Once we find רִישוֹן, Job viii. 8.

Obs. 3. Beyond ten the ordinals have no particular form, but are expressed by the cardinals, in which case the noun frequently precedes the number: as וּבִשְׁנָה הָאַחַת עָשָׂר *the eleventh year*, יוֹם הָעֶשְׂרִים *the twentieth day*; sometimes the noun is repeated: as יוֹם הַשְּׁנַיִם עָשָׂר *the twelfth day*. Even below *ten*, the cardinals are used instead of the ordinals: as בְּשָׁנָה, בְּשָׁנָה הַשְּׁלִישִׁית, שְׁלֹשׁ, שֶׁבַע, בְּשָׁנָה שְׁבַע, בְּשָׁנָה הַשְּׁבִיעִית *in the year three, seven, for the year three, seven, in the fourth, seventh year*. The expression בְּעָשׂוֹר לְחֹדֶשׁ, לְחֹדֶשׁ *in the first, in the tenth of the month*, for בְּרֵאשׁוֹן, בְּעָשִׂירִי, is very frequent, although the latter are the proper forms.

Obs. 4. In Gen. xiv. 4, we find וּשְׁלֹשׁ-עָשָׂר שָׁנָה used for וּבִשְׁנָתָהּ שְׁלֹשׁ עָשָׂר *in the thirteenth year*; but instances of this kind are very rare, although the context will easily determine the sense of the passage.

Obs. 5. Some of the ordinal numbers are found in the plural: as ראשונים *the masc. plural* from ראשון; and ראשונות *fem. plural* from ראשונה *first*. So also שְׁנֵי *seconds*, from שְׁנֵי *seconds*, and שְׁלִישִׁים *thirds*, from שְׁלִישִׁי *third*, Gen. vi. 16. Numb. ii. 16. *Juda Leb Ben Seb* has given a singular and plural form of

both genders in his table of ordinals, fol. 66. It is a maxim with the Jewish and Arabian grammarians to form by analogy one word from another, even if it occurs but once in their classical books.

Obs. 5. Distributive numerals, as *bini, terni*, in Latin, *two* and *two*, in English, are in Hebrew expressed without a conjunction: as שְׁנַיִם שְׁנַיִם *two two*, שִׁבְעָה שִׁבְעָה *seven seven*, Gen. vii. 9. 15.

Obs. 6. The fractional numbers with the exception of רְבִיעִי, in pause, חֲצִי *half*, masc. or מְחֻצָּה, מְחֻצָּת, or מְחֻצִּית fem. are expressed by the fem. form of the ordinals coming before the noun: e. g. רְבִיעִית הַשָּׁנָה *the fourth part of a year, or a quarter of a year*. עֲשִׂירִית הָאֵיפָה *the tenth of an epha*; whereas הָרְבִיעִית שָׁנָה signifies *the fourth year*, and הָאֵיפָה הָעֲשִׂירִית *the tenth epha*. The *fourth part* is also expressed by רִבְעֵי Ex. xxix. 40. or רִבְעֵי Numb. xxiii. 10, and the *fifth part* by חֲמִשָּׁה; compare לְחֲמִשָּׁה Gen. xlvii. 26, with חֲמִשִּׁית verse 24. Beyond *ten* there is no fractional number found in the Heb. text, but it may be formed by placing חֵלֶק *part, portion*, before the numerals: as חֵלֶק אֶחָד עָשָׂר, חֵלֶק שְׁנַיִם עָשָׂר *the eleventh, twelfth, part, &c.*

CHAP. III.

ON THE VERB,

CONTAINING

1. *The Conjugation of Regular Verbs.*
 2. *Irregular Verbs.*
 3. *Verbs Neuter.*
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SECTION I.

THE Verb לָמַד in Table I. pp. 70, 71, divided into seven columns, exhibits an example of the seven principal forms of conjugations for all regular Verbs. The terms קָל, נִפְעֵל, &c., at the head of each form, proceed from the various forms of the verb פָּעַל, which the ancient grammarians adopted, as a specimen of the conjugation of verbs generally.

Among the conjugational forms of transitive verbs, three have an active, and three a passive, and one a reciprocal signification. The forms פָּעַל, פָּעֵל, and הִפְעִיל are used in an active, נִפְעֵל, פָּעֻל, הִפְעֻל in a passive, and הִתְפַּעֵל in a reciprocal sense.

The form פָּעַל consisting of three letters, which are requisite for the root of every verb, has been called קָל, i. e. *levis, light*, in contradistinction to the derivative forms, which are called grammatically כְּבִידִים, i. e. *graves, heavy*, because they are either augmented by formative letters, or by a *hard point* in the second letter of the root.

The three letters ל, ע, פ, have been applied to mark the root of every regular, and irregular verb: e. g. in שָׁמַר, the root of a regular verb, the (ש) is called פ *Pe*; the (מ), ע *Ain*; the (ר), ל *Lamed*; because the פ is the first, ע the second, and ל the third radical letter of the regular verb שָׁמַר, see Sect. III. p. 87. The root נָשַׁן is called נ"ן חֲסֵרֵי פ", i. e. deficient in the first radical letter *Nun*. The roots אָכַל, יָשַׁב, are called נָחִי פ", נָחִי פ", i. e. quiescent in the first radicals *Aleph*, and *Yod*. See p. 66. line 23, &c. The irregular verbs, from which various others are derived, will be pointed out in the following Section.

It will be seen from the examples in the following pages, that the words used in the *third* person singular, masculine gender, of the *first* and *second* moods, in all the various conjugations of verbs, are the *principal* words, or *roots*, from which the remaining forms of words in either mood, are derived*. For which reason they will be placed at the head of each mood in all the following Tables that are exhibited for the purpose of conjugation.

The first of the following Tables exhibits the roots of the first moods of *Kal*, *Niphal* and *Hiphil*; the second, the roots of the second moods of the same conjugations.

* Practical observation and long experience have fully proved, that by considering the *third* pers. mas. gender of the second mood in any conjugation, as the principal word or root, not only are many difficulties removed, but the student is enabled to acquire the verbs with very great facility. The objection, which may be made, that it cannot be called a root, because it has the pronominal prefix, which forms the third person of the second mood, is of very little importance, when its paramount utility is considered. For which purpose, let the root יָלַד in Table II. or any other root appertaining to the second mood in any other conjugation, be carefully compared with the words derived from it. And here I add, that I consider the division of nouns into five classes, and the assigning of the word which I call the root of the second mood, as the most important, and valuable parts of the Grammar. In the preface, I have entered more fully into this subject.

TABLE I.

Fem. הפעיל Mas.	Fem. נפעל Mas.	Fem. קל Mas.
Root הלמד	Root נלמד	Root למד
_____ הלמדתי	_____ נלמדתי	_____ למדתי 1.
הלמדת הלמדת	נלמדת נלמדת	למדת למדת 2. sing.
הלמדה הלמיד	נלמדה נלמד	למדה למד 3.
_____ הלמדנו	_____ נלמדנו	_____ למדנו 1.
הלמדתם הלמדתם	נלמדתם נלמדתם	למדתם למדתם 2. plur.
_____ הלמידו	_____ נלמדו	_____ למדו 3.

TABLE II.

Root ילמד	Root ילמד	Root ילמד
_____ אלמדי	_____ אלמד	_____ אלמד 1.
תלמדי תלמיד	תלמד תלמד	תלמד תלמד 2. sing.
תלמיד תלמד	ילמד ילמד	ילמד ילמד 3.
_____ נלמד	_____ נלמד	_____ נלמד 1.
תלמדנה תלמידו	תלמדו תלמדנה	תלמדו תלמדנה 2. plur.
תלמדו ילמדי	ילמדו תלמדנה	ילמדו תלמדנה 3.

Obs. 1. It will be seen from the examples in the two Tables, that the same abbreviated pronouns affixed to **למד** are also affixed to **נלמד** and **הלמיד**, and that those which are prefixed and affixed to **ילמד** are the same which are attached to **ילמד** and **ילמדי**, being the third persons singular of the masculine gender, which, with regard to form, are the respective roots of the two moods, from which all remaining words in these conjugations are derived. Hence, the general observation, that any conjugation, regular or irregular, is formed by attaching the same abbreviated personal pronouns to the third person mas. sing. of either mood, according to the examples in the preceding two Tables.

Obs. 2. With regard to the change of the vowel (-) of the second radical letter into (:), in לְמַדָּה the 3 pers. fem. singular, in לְמַדּוּ the 3 pers. plural of the first mood; in תִּלְמָדִי the 2 pers. fem. sing., and in תִּלְמָדוּ, תִּלְמָדוּ the 2 and 3 pers. mas. plural of the second mood, the reader is referred to Rule III. p. 94, in which the cause of the preceding change of vowel is fully explained.

Obs. 3. As to the change of the vowel (◌) of the first letter into (:), in לְמַדְתֶּם, לְמַדְתִּי the 2 pers. mas. and fem. plural of the first mood, we observe that the *first* vowel of any word, if mutable, is always changed into (:) when forming a *simple* syllable in the third place from the accent. Hence the same persons in *Niphal* and *Hiphil* remain unchanged, because the first vowel forms a *compound* syllable in the third place from the accent.

Obs. 4. The same remarks which have been made in *Obs. 2.* on the 3 pers. fem. sing. and plural of the first mood; on the 2 pers. mas. plural of the second mood *Kal*, are also applicable to the same persons in both moods of *Niphal*, and *Hophal*.

Obs. 5. In the first mood of *Hiphil* the vowel of the second radical letter in the third person mas. and fem. sing. and plural remains unchanged, because the accent is on that vowel.

The words of the imperative being derived from the second person singular and plural, mas. and fem. of the second mood *Kal* by apocope of the personal prefixes, their formation will be better and more easily perceived, when placed under the words from which they are derived.

	Fem. plur.	Mas. plur.	Fem. sing.	Mas. sing.
	תִּלְמָדְנָה	תִּלְמָדוּ	תִּלְמָדִי	תִּלְמָד
Imperative	לְמַדְנָה—	לְמַדּוּ—	לְמָדִי—	לְמָד—

Obs. 1. The same example applies to *Piel*; also to *Niphal* and *Hiphil*, where a ה is prefixed, and to *Hithpael* where the syllable הִת is prefixed, because the process of formation is carried on just as in the instances here given. In *Pual* and *Hophal* the imperative is not used.

Obs. 2. The fem. singular לְמַרִּי instead of לְמַרִּי, and the mas. plural לְמַרִּי instead of לְמַרִּי, are fully explained by *Obs. 1.* p. 90, to which the student is referred.

Participles having a singular and plural termination in each gender, are treated as adjectives, i. e. inflected as nouns. See Sect. VI. p. 134. Hence the *mas.* active participle in the sing. and plural of *Kal*, לְמַד, לְמַדִּים, is inflected as מוֹפֵת, מוֹפְתִים, which is the example of the fifth class of nouns, p. 60. In the *fem.* לְמַדָּה, לְמַדּוֹת, the singular is inflected as מְלֵךְ, a noun of the fourth class, (p. 58. *Obs. 3.*); the plural after קוֹלֵת (from קוֹל) the first class of nouns. With regard to the form לְמַדָּה for לְמַדָּה, see *Obs. 2.* p. 113. The *mas.* passive participle לְמַדּוּם, לְמַדּוּ is inflected as שְׁלוּם, שְׁלוּמִים, the example of the fourth class, p. 56. The *fem.* passive participles לְמַדּוּהָ, לְמַדּוֹת are in the singular inflected as נְקָה, a noun of the second class; in the plural as a noun of the first class. The form of the active and passive participle in the masculine singular is probably derived from the root of the first mood.

The infinitive, expressing the meaning in an abstract sense, is, with regard to its signification, the root of the verb. It has two forms, as לְמַד and לְמַדָּה, the first, termed the absolute form, is used either before or after verbs, by way of emphasis, as in Gen. ii. 17. iii. 16, and is distinguished from nouns of the same form, by being differently inflected. E. g. the infinitive לְמַד is inflected thus: לְמַדִּי, לְמַדָּה, לְמַדּוּ, לְמַדּוּם, לְמַדְּךָ, לְמַדְּךָ, לְמַדְּךָ, which compare with the inflection of שְׁלוּם a noun of the same form given in p. 56.

The second לְמַד is termed the construct form, because it is used in a state of construction with other nouns, as in Gen. ii. 18; but it is more frequently with the letters ב, כ, ל, מ, as בְּלְמַד, כְּלְמַד, &c.

Obs. 1. Participles, being derived from verbs, may govern the cases of their respective verbs: but having also the forms which are common to adjectives, they are used instead of either. Their peculiar

use as verbs, or as adjectives, will be fully explained in the Syntax, under *participle*.

Obs. 2. Infinitives, sharing their power and signification between the noun and the verb, may be used instead of either of the two: instead of nouns, on account of their abstract signification; instead of verbs, when governed by others with or without a preposition. For examples to that effect, see the Syntax under *infinitive*.

The verbs פ, ע, or ל guttural, i. e. whose first, second, or third radical consists of one of the letters פ, פ, ה, נ, belong properly to the class of the regular ones: but as they deviate with respect to the vowels in some parts from verbs entirely regular, it is necessary that examples of them should be given in this place.

The following tables of verbs פ guttural, exhibit only examples of the conjugations *Kal*, *Niphal*, *Hiphil*, because they solely undergo a slight change in the vowels. *Hophal* is omitted, as easily supplied; but noticed in Case 2. p. 152. Of *Piel*, *Pual*, and *Hithpael*, whose vowels remain unchanged, no example need to be given.

It is also proper to remark, that the rules (pp. 19. 21. *Obs.* 24, 25. Rule VII. p. 93), relative to the change of vowels occasioned by one of the gutturals in nouns, may also be applied to verbs of this description.

TABLE I.

1. MOOD of Verbs פ guttural, e. g. עָמַד.

Fem. הִפְעִיל Mas.	Fem. נִפְעַל Mas.	Fem. קָל Mas.
Root הָעָמַד	Root נָעַמַד	Root עָמַד
הָעָמַדְתִּי	נָעַמַדְתִּי	עָמַדְתִּי 1.
הָעָמַדְתָּ	נָעַמַדְתָּ	עָמַדְתָּ 2. sing.
הָעָמַדְתָּ	נָעַמַדְתָּ	עָמַדְתָּ 3.
הָעָמַדְתָּ	נָעַמַדְתָּ	עָמַדְתָּ 1.
הָעָמַדְתָּ	נָעַמַדְתָּ	עָמַדְתָּ 2. plur.
הָעָמַדְתָּ	נָעַמַדְתָּ	עָמַדְתָּ 3.

TABLE II.

2. Mood of Verbs פ guttural, e. g. עָמַד.

Fem. דּוֹפְעִיל Mas.	Fem. נִפְעֵל Mas.	Fem. קָל Mas.
Root יַעֲמִיד	Root יַעֲמִיד	Root יַעֲמִיד
—— אַעֲמִיד	—— אַעֲמִיד	—— אַעֲמִיד 1.
תַּעֲמִיד תַּעֲמִיד	תַּעֲמִיד תַּעֲמִיד	תַּעֲמִיד תַּעֲמִיד 2. sing.
יַעֲמִיד יַעֲמִיד	יַעֲמִיד יַעֲמִיד	יַעֲמִיד יַעֲמִיד 3.
—— נַעֲמִיד	—— נַעֲמִיד	—— נַעֲמִיד 1.
תַּעֲמִידוּ תַּעֲמִידוּ	תַּעֲמִידוּ תַּעֲמִידוּ	תַּעֲמִידוּ תַּעֲמִידוּ 2. plur.
יַעֲמִידוּ יַעֲמִידוּ	יַעֲמִידוּ יַעֲמִידוּ	יַעֲמִידוּ יַעֲמִידוּ 3.
Imp. הַעֲמִיד הַעֲמִיד	הַעֲמִיד הַעֲמִיד	עֲמִיד עֲמִיד sing.
הַעֲמִידוּ הַעֲמִידוּ	הַעֲמִידוּ הַעֲמִידוּ	עֲמִידוּ עֲמִידוּ plur.
Part. act. מַעֲמִיד מַעֲמִיד	not used.	עֹמֵד עֹמֵד } sing.
— pass. not used.	נֶעֱמֵד נֶעֱמֵד	עֹמֵד עֹמֵד }
Inf. absol. הַעֲמִיד	נַעֲמֹד	עֲמֹד
— constr. הַעֲמִיד	הַעֲמִיד	עֲמִיד

The deviations in the vowels from the entire regular verb may be reduced to four cases.

CASE 1. Where the first radical of a regular verb would have a simple (:), the verbs of פ guttural receive a compound Sheva, according to the Observation in the last three lines of p. 24. continued in p. 25. to the end of Sect. I. in Chap. III. Hence the second *mas.* and *fem. plural* in *Kal* of the first mood have עֲמִידוֹת, עֲמִידָן instead of עֹמִידוֹת, עֹמִידָן.

CASE 2. Where **פ** guttural is preceded by one of the letters of formation, (see p. 87, line 3), it receives such a *compound Sheva*, as coalesces in sound with the vowel of the preceding letter; e. g. in the first mood *Niphal* נִעְמַד instead of נִעְמַד, in *Hiphil* הִעְמִיד instead of הִעְמִיד, in *Hophal* הֻעְמַד instead of הֻעְמַד. The same is the case with the prefixes of the abbreviated personal pronouns in the second mood of *Kal*, *Hiphil*, and *Hophal*, as יַעְמִיד, יַעְמִיד, יַעְמִיד instead of יַעְמִיד, יַעְמִיד, יַעְמִיד, which latter forms compare with those of the regular verb לַמַּד in pp. 70, 71.

CASE 3. When any of the *compound Shevas* immediately precede a *simple Sheva*, it must be changed for its corresponding short vowel, because a *compound Sheva*, being always an initial consonant, cannot commence a syllable unless it be immediately followed by a vowel, (see *Obs.* 1. p. 90, and line 9. p. 104). Hence in the third fem. sing. and mas. plur. of the first mood *Niphal*, נִעְמְדוּ, נִעְמְדוּ, instead of נִעְמְדוּ, נִעְמְדוּ, which latter forms compare with those of the regular verb in pp. 70, 71. So also in the second pers. fem. sing. and mas. plur. in the second and third person of the second mood *Kal*, תַּעְמִיד, תַּעְמִיד, יַעְמִיד instead of תַּעְמִיד, תַּעְמִיד, &c.

CASE 4. The hard point, which is regularly inserted in the first radical letter of the imperative, infinitive, and second mood of *Niphal*, being generally excluded from the gutturals, (see Rule VII. p. 93.) is compensated by a preceding long vowel instead of a corresponding short one; e. g. imp. inf. 2. Mood, הִעְמִיד, יַעְמִיד, &c. instead of הִעְמִיד, יַעְמִיד, &c.

Obs. 1. When the final syllable of the second mood *Kal* ends in *Cholem*, the preceding syllable has by way of preference (־), as יַחֲלִים (to dream), יַעֲמִיד (to stand), יַעֲזֹב (to forsake); but when the final syllable ends in *Pathach*, the preceding syllable has generally (־), as יֵאָבֵל (to mourn), יֵחָלֵד (to tremble) יַעֲרֵב (to be pleasant).

Obs. 2. Several verbs with a guttural retain a simple *Sheva*, but the preceding letter still receives the vowel, which would correspond to the compound *Sheva* in case it had been used: as קָנַר (to girdle), יִחְנֹר, חָכַם (to be wise), יִחְכֹּם, instead of יִחְנֹר, יִחְכֹּם; in *Niphal*, נִחְמַד (pleasant), נִאָּשָׁם (to be guilty), instead of נִחְמַד, נִאָּשָׁם; *Hiphil* הִחְסִיר (to cause a want), יִחְסִיר instead of יִחְסִיר. The verbs הָיָה (to be), חָיָה (to live), which have יִהְיֶה, יִחְיֶה appear to be the only exceptions.

Obs. 3. Verbs in which א"פ is treated as a guttural letter, i. e. as a consonant, belong to this class: as אָסַף (to gather), 2. mood יִאָּסֵף, inf. אָסַף; אָלַף (to learn), יִאָּלֵף; אָהַב (to love), יִאָּהֵב; and verbs in which it is treated as a quiescent letter, belong to the third class of irregular verbs. See Verbs א"פ, p. 168. Some are used in both classes, as will be pointed out hereafter.

The third Table contains verbs γ guttural, i. e. whose second letter is a guttural; to which also belong those verbs whose second letter is (ר).

TABLE III.

2. Mood of Verbs *y* guttural and *y* Resh.

2. Mood.	Fem. <i>פעל</i> Mas.	Fem. <i>נפעל</i> Mas.	Fem. <i>קל</i> Mas.
	Root <i>יברך</i>	Root <i>יזעק</i>	Root <i>יזעק</i>
	אברך	אזעק	אזעק 1.
	תברכי תברך	תזעמי תזעק	תזעמי תזעק 2 sing.
	יברך תברך	יזעק תזעק	יזעק תזעק 3.
	נברך	נזעק	נזעק 1.
	תברכנה תברכו	תזעקנה תזעקו	תזעקנה תזעקו 2 plur.
	יברכו תברכנה	יזעקו תזעקנה	יזעקו תזעקנה 3.
Imperative	ברכי ברך	הזעמי הזעק	זעמי זעק sing.
	ברכנה ברכו	הזעקנה הזעקו	זעקנה זעקו plur.
Inf. abs.		נזעק	זעק
— constr.	ברך	הזעק	זעק

2. Mood.	Root <i>יתברך</i>	Root <i>יברך</i>
	אתברך	אברך 1.
	תתברכי תתברך	תברכי תברך 2. sing.
	יתברך תתברך	יברך תברך 3.
	נתברך	נברך 1.
	תתברכנה תתברכו	תברכנה תברכו 2. plural.
	יתברכו תתברכנה	יברכו תברכנה 3.
Imperat.	התברכי התברך	Imperative wanting.
Part. act.	מתברכה מתברך	Part. pass. מברכת מברך
Infinitive	התברך	Infinitive. ברך

TABLE III.

1. Mood of Verbs *y* guttural and *y* Resh.

1. MOOD.	Fem. פָּעַל Mas.	Fem. נִפְעַל Mas.	Fem. קָל Mas.
	Root בִּרְךְ	Root נִזְעַק	Root זָעַק
	בִּרְכָּתִי	נִזְעַקְתִּי	זָעַקְתִּי 1.
	בִּרְכָּתְךָ בִּרְכָּתְךָ	נִזְעַקְתְּךָ נִזְעַקְתְּךָ	זָעַקְתְּךָ זָעַקְתְּךָ 2 sing.
	בִּרְכָּהּ בִּרְךְ	נִזְעַקְהָ נִזְעַק	זָעַקְהָ זָעַק 3.
	בִּרְכָּנוּ	נִזְעַקְנוּ	זָעַקְנוּ 1.
	בִּרְכָּתֶם בִּרְכָּתֶם	נִזְעַקְתֶּם נִזְעַקְתֶּם	זָעַקְתֶּם זָעַקְתֶּם 2. plur.
	בִּרְכוּ	נִזְעַקוּ	זָעַקוּ 3.

1. MOOD. Fem. הִתְפַּעַל Mas.

Root הִתְבִּרְךְ

הִתְבִּרְכָּתִי
הִתְבִּרְכָּתְךָ הִתְבִּרְכָּתְךָ
הִתְבִּרְכָּהּ הִתְבִּרְךְ
הִתְבִּרְכָּנוּ
הִתְבִּרְכָּתֶם הִתְבִּרְכָּתֶם
הִתְבִּרְכוּ

Fem. פָּעַל Mas.

Root בִּרְךְ

בִּרְכָּתִי 1.
בִּרְכָּתְךָ בִּרְכָּתְךָ 2. sing.
בִּרְכָּהּ בִּרְךְ 3.
בִּרְכָּנוּ 1.
בִּרְכָּתֶם בִּרְכָּתֶם 2. plural.
בִּרְכוּ 3.

The deviations in the vowels of the verbs whose second radical is a guttural, or ר, from the regular verb, are still less frequent than in פ guttural, and may be reduced to the three following cases :

CASE 1. Wherever the second radical of regular verbs would have a simple *Sheva* (:), the verbs י guttural receive invariably a compound *Sheva*, viz. (-:). Hence וַעֲקֹר, וַעֲקָרָה in the first mood, and וַעֲקֹרְךָ, וַעֲקֹרְכִי, וַעֲקֹרְנָה in the second mood of *Kal*, which compare with the forms of the same words in either mood of the regular conjugation *Kal*.

This is also the case with the same personal forms in both moods of *Niphal*. The imperative of both conjugations is formed, as in all others, from the second person mas. and fem. gender in the sing. and plural of the second mood ; as וַעֲקֹר from וַעֲקֹרְךָ, &c. See *Obs.* 1. p. 148.

The *Pathach* (-) under (י) in the fem. sing. and mas. plur. of the imp. *Kal*, וַעֲקֹרְךָ, וַעֲקֹרְכִי, is preferred to the usual *Chirik* (·) in the imp. of regular verbs on account of its corresponding sound with (-:) under ע, the second guttural letter.

CASE 2. The final syllable of the *second* mood, and imperative has most frequently (-), as וַעֲקֹרְךָ, וַעֲקֹרְכִי, imp. וַעֲקֹר ; יבַּחֲרֵךְ, imp. יבַּחֲרֵךְ ; rarely יבַּחֲרֵם, יבַּחֲרֵנָה ; sometimes both forms occur, יבַּחֲרֵךְ Prov. xvi. 10, and יבַּחֲרֵנָה Lev. v. 15. So also the root of the *first* mood *Kal* has in verbs ע guttural, particularly with ה and ח, very frequently (-), as נַחֲם, נַחֲמֵךְ, &c. This vowel is always used with the second guttural in the contracted imperative *Hiphil*, as הִרְחֵק for הִרְחֵקְךָ Prov. iv. 24. v. 6. Hence הִמְעֵד Ps. lxi. 24. In the latter instance the vowel (-) without a guttural scarcely ever occurs.

The infinitive *Kal* in the abs. or constr. state retains *Cholem* (—), as בַּחֲרֵךְ, וַעֲקֹרְךָ.

CASE 3. The *hard point*, which is inserted in the second radical of *Piel*, *Pual*, and *Hithpael*, being excluded from the gutturals, is compensated by lengthening the preceding vowel according to Rule VII. p. 93.

(a) *Piel*. In the *first mood*, the vowel (ִ) before א, the second radical, is usually lengthened to (ִֿ), as מֵאֵן, בָּאֵר, פָּאֵר; rarely the (ִ) remains, as in נֵאֵץ; before ה, ח, ע, *Chirik* (ִ) is usually retained, as נָהָר, נָהָג, נָחַם, בָּעַר; rarely lengthened to (ִֿ), as נָהַל, אָחַר, רָעָה.

In the *second mood*, *imp. inf.* and *participle*, the vowel (ִ) before א is generally lengthened to (ִֿ), as יִמָּאֵן, יִפָּאֵר; except יִנָּאֵץ, Ps. lxxiv. 10, comp. Deut. xxvii. 8. Jer. xxix. 23. Eccles. ii. 20. But before ה, ח, ע, *Pathach* is retained, as יִנָּחֵם, יִבְעֵר, except יִתְעַב, Ps. v. 7; Amos v. 10.

(b) *Pual*. The vowel (ִ), with very few exceptions, is changed into *Cholem* (ֹ) to compensate for the excluded *hard point*; as מְנַאֵל, יִנְאֵל, דִּעְכּוֹ, יִנְעָשׁוּ, מְעַכּוֹ, except רִחֹץ, רָחַם, &c.

(c) *Hithpael*. The vowel (ִ) before the guttural, is lengthened to (ִֿ) in both moods, as in the *second mood Piel*; see above (a).

The vowel before the second radical ר is invariably lengthened to compensate for the omission of the *hard point* in ר: e. g. *Piel* בִּרְדָּה, *second mood* יִבְרְדָּה, *imp. inf.* בִּרְדָּה, *part.* מְבִרְדָּה; *Pual* בִּרְדָּה, 2 mood יִבְרְדָּה, *inf.* בִּרְדָּה, *part.* מְבִרְדָּה. *Hithpael*, הִתְבְּרַד, &c. גִּרַּשׁ to drive away, 2 mood, יִגְרַשׁ; *Pual* גִּרַּשׁ, &c.

The conjugations *Hiphil* and *Hophal*, of which no examples have been given, are regular.

The verbs (ל) guttural, i. e. whose third radical is a guttural letter, as שָׁמַע to hear, differ only in two cases from the form of the regular verbs.

CASE 1. Wherever the third radical of regular verbs has a simple (:), that is, before the *affixes* of the first mood, it is retained under the guttural, against the common rule; hence שְׁמַעְתִּי, שְׁמַעְתָּ, שְׁמַעְתֶּם, שְׁמַעְנוּ, and so in the remaining conjugations. The only exception is the *second* person fem. singular, which takes a furtive (-) under the guttural, as שְׁמַעְתְּ instead of שְׁמַעְתִּי, Ruth ii. 1; 1 Kings i. 11. וְגַעַתְּ, Isai. xlvi. 12. 15. וְהַמְלִיחָהּ, Ezek. xvi. 4. וְהִשְׁבַּעְתָּ, Ezek. xxvii. 33.

CASE 2. All the personal forms which end with a guttural letter have either a *proper*, or a *furtive*, *Pathach*, under that letter, or under the preceding one.

The furtive (-) is inserted under the final guttural when preceded by one of the three vowels (י־), (ו־), (א־). Hence in the *inf. absolute Kal* שְׁמוֹעַ, and *Niphal* נִשְׁלַחַ, *part. pass.* שְׁמוֹעַ, and in *Hiphil* always where the vowel (י־) is retained: e. g. וְהִשְׁמַעַתְּ, *inf.* וְהִשְׁמַעַתְּ, 2 mood וְהִשְׁמַעַתְּ, *part.* מְשַׁמְעֵת, (see Rule XI. p. 21). To which may be added without exception the *inf. constr. Kal*; as וְהִשְׁמַעַתְּ, וְהִשְׁמַעַתְּ, &c.

The proper *Pathach* takes place under the preceding letter in the *imp.* and second mood *Kal*, as שְׁמַעַתְּ, וְשַׁמַּעַתְּ; also the *part. fem. gender*, as שְׁמַעַתְּ, וְהִשְׁמַעַתְּ, &c.

Obs. 1. Both forms occur where the guttural preceding the final vowel is *Tseré*, but not without a distinction in the use of them: e. g. in the *part. mas. Kal* and *Piel*, the form שְׁמַעַתְּ, מְשַׁלַּחַ prevails as principal form, and in status constr. שְׁמַעַתְּ, מְשַׁלַּחַ.

Obs. 2. In the *inf.* and 2. mood *Niphal*, in the *first* and *second* mood, and *inf. Piel*, both forms also occur; but those with (-) are used (with conjunctive accents), those with (..) and furtive (-) at the end of a sentence (with disjunctive accents). E. g. *inf. Niphal* וְהִפְנֵעַ 2 Chron. xxxiii. 23; וְהִפְנֵעַ Ezek. xxx. 16; 2. mood וְהִפְנֵעַ Numb. xxvii. 4. xxxvi. 4, compare with וְהִפְנֵעַ xxxvi. 3. First mood *Piel* פָּתַח Job xxx. 11, compare with פָּתַח xii. 18; גָּרַע 2 Chron. xxiv. 7, with

גִּדַּע verse 4; inf. בִּלַּע Hab. i. 13. Numb. iv. 20, compare with בִּלַּע Lam. ii. 8; שָׁלַח Exod. v. 2. vii. 14, with שָׁלַח verse 27. ix. 2; אָבַל 2 Sam. xx. 20, and אָבַל Isai. xix. 3.

The deviation in the vowels from the regular verb will be easily seen from the following examples :

KAL.

	Fem.	Mas.		Fem.	Mas.
1. MOOD.	שָׁמְעָה	שָׁמַע	2. MOOD.	תִּשְׁמַע	יִשְׁמַע
	שָׁמְעֶתָ	שָׁמְעֶתָ		תִּשְׁמְעִי	תִּשְׁמַע

and so on.

Inf. absol. שָׁמַע, constr. שָׁמַע imp. שָׁמְעִי שָׁמַע

Part. act. שָׁמַע, fem. שָׁמְעֶתָ pass. שָׁמְעָה

NIPHAL.

	Fem.	Mas.		Fem.	Mas.
1. MOOD.	נִשְׁמְעָה	נִשְׁמַע	2. MOOD.	תִּשְׁמַע	יִשְׁמַע
	נִשְׁמְעֶתָ	נִשְׁמְעֶתָ		תִּשְׁמְעִי	יִשְׁמַע

in שָׁמַע with

[disj. accents.

and so on.

Inf. absol. נִשְׁמַע, constr. and imp. הִשְׁמַע with disj. accents הִשְׁמַע

Part. נִשְׁמַע, fem. נִשְׁמְעֶתָ

PIEL.

	Fem.	Mas.		Fem.	Mas.
1. MOOD.	שָׁלַחָה	שָׁלַח	2. MOOD.	תִּשְׁלַח	יִשְׁלַח
	שָׁלַחָה	שָׁלַח with disj. acc.		תִּשְׁלַח	יִשְׁלַח with

[disj. accent.

and so on.

Imp. and inf. abs. שָׁלַח constr. שָׁלַח, with disj. accents שָׁלַח.

PUAL, regular.

HIPHIL.

	Fem.	Mas.		Fem.	Mas.
1. Mood.	הִשְׁמִיעָה	הִשְׁמִיעַ	2. Mood.	תִּשְׁמַעַתְּ	תִּשְׁמַעַתְּ
	הִשְׁמַעְתְּ	הִשְׁמַעְתְּ		תִּשְׁמַעַתְּ	תִּשְׁמַעַתְּ contracted,
		and so on.			

Inf. absol. הִשְׁמַעַתְּ, constr. הִשְׁמִיעַ. Imp. הִשְׁמַעַתְּ,
with ה paragog. הִשְׁמִיעָה. Part. מִשְׁמִיעַ.

HOPHAL.

	Fem.	Mas.
1. Mood.	הִשְׁמַעְתְּ	הִשְׁמַעַתְּ, otherwise regular.

Hithpael is inflected as *Piel*, with the exception that the letter ת in the syllable הַת, which is the characteristic form of that conjugation, changes place with the letter ש the first radical of שָׁמַע to hear; and this is always the case whenever ת in that syllable precedes one of the sibilant letters ס, ש, ז, according to the following examples:

הִשְׁתַּבֵּל	instead of	הַתִּסְבֵּל	from	סָבַל	to bear.
הִשְׁתַּגַּב	—	הַתִּשְׁגַּב	—	שָׁגַב	to be exalted.
הִשְׁתַּמֵּר	—	הַתִּשְׁמֵר	—	שָׁמַר	to watch.
הִצְמִידָה	—	הַתִּצְדֵּק	—	צָדַק	to be just.

In the latter instance of (צ), the ת is not only transposed but exchanged for the cognate letter ט: but the latter case is very rare in Hebrew, though common in the sister languages.

Before the cognate letters ד, ט, the ת is generally assimilated by *Dagesh* compensative:

מִדְּבַר	instead of	מִתְּדַבֵּר	Numb. vii. 89.
תַּטְמִאוּ	—	תַּתְמִאוּ	Deut. xviii. 24.

SECTION II.

IRREGULAR VERBS.

THE irregular verbs, which are divided into seven classes (see p. 66), are distinguished from each other, either by being *defective* in the *first*, or *quiescent* in the *first*, *second*, or *third* radical letter; or by having the same letters for their two last radicals. To these must be added another verb, which is sometimes found *defective* in the *first* and *third* letter of the root. The terms applied to each class are as follow :

1. חָסַרִי פ"נ verbs *defective* in the first letter, as נ in נָגַשׁ
2. נָחִי פ"א verbs *quiescent* in the first letter, as א in אָכַל
3. פ"י as י in יָשַׁב
4. ע"ו second letter, as ו in קוּם
5. ל"א third letter, as א in מָצָא
6. ל"ה as ה in גָּלָה
7. כָּפְּוּלִים *double*, when the two last letters are the same, as סָבַב
8. חָסַרִי חֲקֻצוֹת *deficient* in the first and third letter, as נָתַן

Paradigms of these irregular verbs, with the exception of **נָתַן** *to give*, (see next page) are exhibited in seven Tables, from p. 72. to 83. The preceding terms, applied to the different classes of irregular verbs, will be used, by way of brevity, upon every requisite occasion.

From the preceding divisions of irregular verbs, arise other classes of verbs, which may be irregular in the first and third letter of the root: e. g. **נָשָׂא** *to bear*, is in some parts of the conjugations *defective* in the *first*, and *quiescent* in the *third* radical; because its primitive form being compounded from two classes of verbs, from **פָּנָה** and **לָהּ**, is regulated in the first syllable by (נ) in **נָשָׂא**, and in the second by (א) in **מָצָא**. Hence in whatever part of the verb the (נ) is defective in **נָשָׂא**, the (נ) will be defective in **נָשָׂא**; and in whatever part the final (א) is quiescent in **מָצָא**, the (א) will be quiescent in **נָשָׂא**.

Similar is the case with the verbs **נָטָה** *to bend*, **נָכַח** *to smite*, which, being compounded from **פָּנָה** and **לָהּ**, are regulated in their first syllable by the (נ) in **נָשָׂא**, and in their second by **לָהּ** in **נָלָה**, and are found in some parts of the verb defective in the first syllable, and quiescent in the second, according to their compound form of the root.

Verbs quiescent in the first and third radical, as **אָבָה** *to be willing*, **אָפָה** *to bake*, being compounded from **פָּנָה** and **לָהּ**, are regulated in their first syllable by א in **אָבָה**, and in their second by **לָהּ** in **נָלָה**.

The verb quiescent in פ' and in ל', as **יָצָא** *to go out*, is made to agree in the first syllable with י in **יָצָא**, and in the second with א in **מָצָא**.

Although we stated, in conformity with all ancient and modern grammarians, that the change of vowels in

the eight classes of irregular verbs, proceeds from their being defective either in the first radical, or quiescent in the first, second, or third radical, and in the other classes, from the compound form of the root, yet it will be seen, from the observations on the examples about to be given, that the better and surer way, to account for the change of vowels in verbs of every description, is, by attending to the vowels which form the respective roots of the two moods. The *first* of the following two Tables exhibits the verb **נָתַן** *to give*, in *Kal* and *Niphal*, and the verb **כָּרַת** *to cut*, in *Hiphil* of the first mood; the *second*, the same verbs in the same conjugations of the second mood.

TABLE I.

1. MOOD of the Verb **נָתַן** *to give*, and **כָּרַת** *to cut*.

Fem. הפעיל Mas.	Fem. נפעל Mas.	Fem. קל Mas.
Root הכרית	Root נתן	Root נתן
—— הכרתי	—— נתתי	—— נתתי 1.
הכרת הכרת	נתת נתת	נתת נתת 2. sing.
הכרית הכריתה	נתן נתנה	נתן נתנה 3.
—— הכרתנו	—— נתנו	—— נתנו 1.
הכרתם הכרתו	נתתם נתתו	נתתם נתתם 2. plur.
הכריתו	נתנו	נתנו 3.

TABLE II.

2. Mood of the Verbs נָתַן *to give*, and כָּרַת *to cut*.

Fem. הִפְעִיל Mas.	Fem. נִפְעַל Mas.	Fem. קַל Mas.
Root הִכְרִית	Root יָנַתַן	Root יָתַן
אֲכַרִּית	אֲנַתְנוּ	אֲתַנוּ 1.
תִּכְרִית תִּכְרִיתִי	תִּנַּתְנוּ תִּנַּתְנִי	תִּתַּנוּ תִּתַּנִּי 2. sing.
יִכְרִית יִכְרִיתִי	יִנַּתְנוּ יִנַּתְנִי	יִתַּנוּ יִתַּנִּי 3.
נִכְרִית	נִנַּתְנוּ	נִתַּנוּ 1.
תִּכְרַתְנָה תִּכְרִיתוּ	תִּנַּתְנָה תִּנַּתְנוּ	תִּתַּנָּה תִּתַּנּוּ 2. plur.
יִכְרַתְנָה יִכְרִיתוּ	יִנַּתְנָה יִנַּתְנוּ	יִתַּנָּה יִתַּנּוּ 3.
Imp. הִכְרִיתִי	הִנַּתְנִי	הִתַּנִּי sing.
הִכְרִיתוּ	הִנַּתְנוּ	הִתַּנּוּ plur.
Part. act. מִכְרִיתָה מִכְרִית		נִתְּנָה } sing.
— pass.	נִתְּנָה נָתַן	נִתְּנוּ } sing.
Inf. absol. הִכְרִית	הִנַּתְּנוּ	נָתַן
— constr. הִכְרִית	הִנַּתְּנוּ	נָתַתְּ

Obs. 1. The verb נָתַן, which is inflected as those of פָּנָה, differs from them, in the root of the second mood *Kal*, in having (..) under the second letter instead of (—), or (—); as יָתַן, not יִתַּן; as יָפַל from נָפַל, not יִתַּן; as יָנַשׁ from נָנַשׁ; where we can account for *Dagesh compensative* in the second letter of the root, by the explanation given of דָּגֵשׁ חֶזֶק in Section III. p. 26. But why the pronunciation (..) é was here preferred to the regular (—) o, or the rarer (—) a, as יָבַל or יָנַשׁ, can be no more accounted for in Hebrew, than the preference given to *fell* from *to fall*, and *should* from *shall*, to the regular form

called from *to call*, in English. Anomalous forms in any language must be learned, as exceptions, from practice *קָרָא*, of the verbs *קָרָא*, is the only one which, in the root of the second mood, has (..) for the second syllable; and therefore the remaining forms in the mood, being derived from that root, must be pointed out. The conjectural root *קָרָא*, (*inf. constr.*) generally adopted by the modern grammarians as the root of the second mood, although founded on the form of the words in the second mood, is less eligible than *קָרָא*, because it has no existence; whilst the latter form, which frequently occurs, is entirely adapted to that end. Moreover in many instances the form of the second mood deviates from the infinitive construction, as will be seen from subsequent examples.

Obs. 2. It will be seen from the conjugation *Niphal*, that an elision of both *Nuns*, i. e. the first and second radical, takes place in the first mood: e. g. *קָרָא, קָרָא, קָרָא* instead of *קָרָא, קָרָא, קָרָא*, &c. except the third person fem. sing. and third person plur. com. gender. The elision of both *Nuns*, in *קָרָא* 2 Sam. xxii. 41. only, appears to be anomalous, since the parallel passage has *קָרָא* Ps. xviii. Once the medial radical occurs with (-), *קָרָא* Judg. xvi. 5.

Obs. 3. The imperatives *קָרָא, קָרָא*, &c. in *Kal*, *קָרָא, קָרָא*, &c. in *Niphal*, are formed as in all other verbs from the second pers. mas. fem. sing. and plural of the second mood. The form *קָרָא*, with *ה* paragogic, only Gen. xlii. 37. Ps. viii. 2.

Obs. 4. In *Kal* the infinitive absol. *קָרָא*; constr. *קָרָא* is contracted from *קָרָא*; hence with affixes *קָרָא* (Gen. xxix. 19). *קָרָא*, &c. (Deut. ii. 30.) instead of *קָרָא, קָרָא*, &c. (Compare *קָרָא, קָרָא*, &c. (*קָרָא* from *קָרָא*). Once *קָרָא* Numb. xx. 21. and *קָרָא* Gen. xxxviii. 9. With *ל*, *קָרָא* or *קָרָא*, once *קָרָא* 1 Kings vi. 19. In *Niphal* absol. *קָרָא* Jer. xxxiv. 4, and constr. *קָרָא* Esth. iii. 14. Participle *קָרָא*, in *Kal* regular; in *Niphal* *קָרָא*, &c. From *Obs. 4.* it will be seen that in *Kal* the *inf. constr.* is very copious, but the form *קָרָא* as *inf. constr.* does not occur. In *Hophal* the third pers. mas. sing.

only occurs in the second mood, from which all words in *Hiphil* and *Hophal* may be formed according to *Obs.* 5. p. 143.

Several examples have been given in the preceding pages, to show how the process of any conjugational form is carried on; it will therefore suffice to notice briefly the deviations in the irregular verbs, and to add explanatory observations whenever the case requires it. We proceed to notice these classes of verbs in the same order as pointed out in p. 161.

VERBS DEFECTIVE IN פ"נ, AS נָגַשׁ.

By comparing the conjugation נָגַשׁ in pp. 72, 73, which is given as a specimen for all verbs of this class, with the regular conjugation לָמַד in pp. 70, 71, it will be seen that, whenever the נ in נָגַשׁ would regularly receive a final (:) like the ל in לָמַד, it is omitted, and the defect supplied by *Dagesh compensative*. (see Sect. iii. 1, p. 27.) in the ג, the second radical. E. g. in יָגַשׁ, the root of the second mood *Kal*, instead of יִגַּשׁ; in נָגַשׁ instead of נִגַּשׁ, which is the root of the first mood *Niphal*. The same is the case with הִגַּשׁ, הִגִּשׁ, in *Hiphil*, and with הִגַּשׁ, הִגִּשׁ in *Hophal*, which are the respective roots of these two conjugations.

But *Dagesh compensative* must not be confounded with *Dagesh formative*, (see the last three lines of Chap. III. p. 145. and the first two of p. 146), which belongs to the characteristic form of the conjugations *Piel*, *Pual* and *Hithpael*, as נָגַשׁ, נִגַּשׁ, הִתְנַגַּשׁ, יִתְנַגַּשׁ, יִגַּשׁ, יִגַּשׁ, which form the respective roots of the two moods in these conjugations, and are regularly inflected, as לָמַד, לָמַד, יִלְמַד, יִלְמַד, הִתְלַמַּד, הִתְלַמַּד, the roots of the same conjugations in the regular verb, pp. 70, 71.

The imperative in *Kal* is formed, as in the regular verbs, from the second person sing. and plural of both genders of the second mood, by apocope of the personal prefixes: as נָשׂ, from

תָּגַשׁ, תִּגְשׁוּ from תִּגְשׁוּ, &c. It is also found with the paragogic ה, תִּגְשׁוּהָ Gen. xxvi. 21. The forms of the infinitive absol. תִּגְשׁוּ, constr. תִּגְשׁוּ or תִּגְשׁוּ, (as תִּגְשׁוּ from תִּגְשׁוּ) do not occur, but the constr. form תִּגְשׁוּת, which is found either with one of the three letters ב, ל, מ prefixed or with a pronominal affix.

Obs. 1. Modern grammarians adopt the inf. constr. form תִּגְשׁוּ or תִּגְשׁוּ, as the root in the formation of the second mood; but as this root does not exist in תִּגְשׁוּ, and the real form of the infinitive constructus does not correspond with the words in that mood, it is better to take תִּגְשׁוּ, the third person mas. sing. as the root, since it occurs frequently. Moreover, every word of that person and gender corresponds with the forms of words derived from it in the second mood of any conjugation.

Obs. 2. Several verbs of this class are found with or without נ in the words of the second mood, as תִּגְדֹּלֶה Ps. Lxviii. 3, and תִּגְדֹּלְנִי Ps. i. 4. Job xxxii. 13, both from גָּדַל to scatter; יִצְעָרוּ Ps. Lxxviii. 71, and תִּצְעָר Ps. Lxiv. 2, both from צָעַר to watch. These and all others, used in two forms, may be inflected after either of the two.

Obs. 3. Some are regular: this is generally the case whenever the second radical is a guttural letter, from which the *Dagesh compensative* is excluded: e. g. תִּנְאֹף Levit. xx. 10; יִנְחֹל Prov. xi. 29. Numb. xviii. 23. An exception is יִחַת Jer. xxi. 13, but יִתְנַחֵת Ps. xxxviii. 3, is also from נָחַת, &c. With regard to (־) under the final syllable instead of (־), see Case 2, p. 156.

The verb לָקַח to take, participates of the anomalies of the verbs פָּנַח, since the ל is supplied, in some parts of the conjugation, by the insertion of *Dagesh compensative* in the second radical ק: e. g. יִקַּח, the root of the second mood *Kal*; whence the imperative *mas.* קַח (rarely יִקַּח Exod. xxix. 1.), *fem.* קַחִי (once לִקַּחִי 1 Kings xvii. 11), *plur. mas.* Inf. לִקְחוּ, but in *stat. constr.* קַחַת (once קַחַת 2 Kings xii. 9), with affixes קַחֲתִי. *Hophal* 2. mood יִקַּח, but *Niphal* (יִלְקַח) is regular.

VERBS QUIESCENT IN א"פ, AS אָכַל.

Verbs in which א, as first radical, is treated as a guttural consonant, belong to the class of *Pé guttural*, as explained in p. 150, and of which, Table I. in pp. 150, 151, exhibits an example. The verbs now under consideration are those in which א as first radical is *quiescent* in some parts of the conjugations.

By comparing the verb אָכַל pp. 74, 75, which is given as a specimen for verbs of this class, with the regular לָמַד, it will be seen that the א is quiescent in the root of the second mood *Kal*, as יֵאָכַל; and in the remaining words derived from it, which assume the same form.

The imperative אָכַל, &c. which is regular, appears to be derived from יֵאָכַל. In the latter form, and in some parts of *Niphal*, in the whole of *Hiphal* and *Hophal*, where א is treated as a guttural letter, it will receive a *compound Sheva*, where the first radical in regular verbs receives a *simple Sheva*. See the first three lines in this page. The infinitive, participles *Kal*, and all other conjugational forms of this verb, are regular.

Obs. 1. There are only five verbs, including אָכַל, in which the א is always quiescent in the second mood *Kal*, namely אָמַר, to say, אָכַל to eat, אָבַד to be lost, אָבָה to be willing, אָפָה to bake. The roots of the latter two are of a compound form.

Obs. 2. In the three following verbs אָסַף to gather, אָחַז to seize, אָהַב to love, the א is sometimes treated as a quiescent, and sometimes a guttural consonant: as אָהַב, יֵאָהַב; יֵאָחַז, יֵאָחַז; יֵאָסַף (instead of יֵאָסַף) and יֵאָסַף, &c.

Obs. 3. Some verbs have in that mood (..) for the first vowel, as אָחַר, תֵּאָחַר, תֵּאָחַר from אָחַר to tarry, אָזַל to go away, אָתָּה to come.

Anomalies are: in *Piel* מִלְּפִינִי instead of מִלְּפִינִי, from אָלַף to learn Job xxxv. 11. *Hiphal* הִכִּיל instead of הִכִּיל, from

אָכַל *to eat*, Ezek. xxi. 33. הָבֵינִי הָאֵתִי *bring*, from אָתָה *to come*, Isai. xxi. 14. Jer. xii. 9. אִצְרָה אִצְרָה *to accumulate*, Neh. xiii. 13. But as all anomalies are noticed in my translation of Gesenius's Heb. Lex. they will be in future omitted, unless in very particular cases.

VERBS QUIESCENT IN פ', AS יָשַׁב *to sit*.

These verbs, which assume three different forms in the roots of the second mood, require to be divided into three classes :

1. Class.	2. Class.	3. Class.
יָשַׁב <i>to sit</i> .	יָטַב <i>to be good</i> .	יָצַק <i>to pour out</i> .
יָשַׁב	יָטַב	יָצַק
		2. Mood.

1. *Class of Verbs פ'.* The verb יָשַׁב in pp. 76, 77, exhibits an example for the conjugations of all verbs פ' of the first class.

In *Kal*, the inflection of the first mood, inf. abs. and part. is regular ; but the inflection of the words in the second mood, formed from the root יָשַׁב, and imperative from the usual persons in that mood, irregular. So also the inf. constr. שָׁבַת (instead of יָשַׁבְתָּ) with, or without, one of the letters ב, ג, ל, prefixed.

In *Niphal*, the words in the second mood, formed from יָשַׁב, the imper. and infinitive are regular ; but the words in the first mood from נִישַׁב and participle נִישָׁב, &c. are irregular.

In *Hiphal*, the words in both moods are formed from the respective roots הוֹשִׁיב, הוֹשִׁיב; the imperative from the usual personal forms in the second mood ; the inf. הוֹשִׁיב, corresponds in form with the imperative. Participle מוֹשִׁיב, &c.

In *Hophal*, the words in the two moods are formed from the roots הוֹשִׁיב, and הוֹשִׁיב; the imperative in that conjugation is not used. The inf. הוֹשִׁיב. Participle מוֹשִׁיב, &c.

All verbs of this class, whose third radical is a guttural letter, as קָטַע , form the two syllables of the root of the second mood *Kal*, by the vowels *Pathach* and *Tseré* (---) instead of by two *Tserés* (---), as קָטַע , and both syllables of the *inf. constr.* is formed by two *Pathachs* (---), as קָטַעַת , according to Obs. to Rule V. p. 92.

The conjugations with *Dagesh formative* in the second letter, as *Piel*, *Pual* and *Hithpael* are regular. See Table IV. pp. 76, 77.

Obs. 1. The following ten verbs יָצַא , יָקַע , יָרַד , יָרַע , יָשַׁב , יָלַד , יָחַד , יָחַד , יָחַד , יָחַד , belong exclusively to פ"י of the first class. Others have forms partly belonging to this class and partly to one of the remaining two classes, according to the examples about to be given.

Obs. 2. In the second mood *Kal* the form of the root יָשַׁב with two *Tserés* (---), (instead of יָשַׁב , as יָשַׁב , from יָשַׁב) proceeds from the omission of the first radical (י), which, as a quiescent letter, coalesces with the preceding vowel *Tseré* or *Chirik*: the vowel *Tseré* has been probably preferred to *Chirik*, in the first syllable, to compensate for the omission of (י), and in the second most likely on account of euphony.

Obs. 3. In both moods of *Hiphil* and *Hophal*, the form of the roots, and their derivative words proceed from the (י) being changed into (י), which (י), as a quiescent letter, coalesces in רוֹשִׁיב and רוֹשִׁיב with the preceding *Cholem*, and in רוֹשִׁב with the preceding *Shurek*. The same remarks apply to the root נִשַׁב in *Niphal*, where the (י) coalesces with the preceding *Cholem*. Hence, in those parts of the verb, where the (י) is doubled in the pronunciation, by *Dagesh compensative*, on which account, it cannot coalesce with the preceding vowel, the inflection will be regular: e. g. in the second mood, imp. and inf. *Niphal*.

Obs. 3. Many modern grammarians follow *Kimchi*, in solving the words in which (י) becomes quiescent into the forms of regular verbs: as יָשַׁב into יָשַׁב , נִשַׁב into נִשַׁב , and so on the words in *Hiphil* and *Hophal*; but it will be seen from the Preface, where we shall enter more fully into this subject, that such solutions do not facilitate the acquirement of these irregular verbs.

11. *Class of Verbs פ"י*. The second class is distinguished from the first in forming the two syllables in the root of the second mood *Kal* by long *Chirik* and *Pathach* (ֿֿֿ): as יִטֵּב, and in forming the syllables in the roots of both moods in *Hiphil* by the long vowels *Tseré* and *Chirik*, as יִטְבֵּי in which the first radical (י) is retained. From the observations on the following Table of the Verb יִטֵּב, it will be seen, that *Kal* and *Hiphil* will suffice as a specimen for the conjugation of the verbs פ"י belonging to the second class.

Table of Verbs פ"י 2. Class.

1. Mood. Fem. הפעיל Mas.		Fem. קל Mas.	
Root הִטִּיב		Root יִטֵּב	
_____	הִטְבֵּי	_____	יִטְבֵּי
	הִטְבָּה		יִטְבָּה
	הִטְבֵּה		יִטְבֵּה
_____	הִטְבִּנוּ	_____	יִטְבִּנוּ
	הִטְבֵּתָם		יִטְבֵּתָם
_____	הִטְבִּי		יִטְבִּי
2. Mood. Root יִטְבֵּי		Root יִטְבֵּי	
_____	אִיטֵב	_____	אִיטֵב
	תִּטְבֵּי		תִּטְבֵּי
	יִטְבֵּי		יִטְבֵּי
_____	נִיטֵב	_____	נִיטֵב
	תִּיטְבֵּי		תִּיטְבֵּי
	יִיטְבֵּי		יִיטְבֵּי

Obs. 1. The first mood of יִטַּב corresponds with that of יֵשֶׁב, and is solely given in contradistinction to the second mood, by which latter form *Kal* distinguishes itself from the first class.

Obs. 2. In *Kal* the imperative יִטַּב, יִטְבֵּי, יִטְבוּ of יִטַּב does not occur, but it assumes such forms in other verbs פ"י of the second class.

Obs. 3. The participle forms יֹטֵב, יֹטְבִי, whenever they occur, are also of the same form with those of יֵשֶׁב, the first class פ". The same is the case with the inf. absolute.

Obs. 4. In *Hiphil*, the imperative הִיטִב, הִיטְבִי, הִיטְבוּ, is formed, as usual, from the second person sing. and plural of the mas. and fem. gender.

Inf. absol. הִיטִב; *constr.* הִיטְבִי. Participle מִיטִב, מִיטְבָה, &c.

Obs. 5. The conjugations with *Dagesh formative*, namely *Piel* יִטַּב, *Pual* יִטָּב, *Hithpael* הִתְיַטַּב, are entirely regular; and since *Niphal*, *Hophal*, when they do occur, correspond in their inflection with those of יֵשֶׁב, the first class, examples, therefore, have only been given of *Kal* and *Hiphil*, in which conjugations, the second class פ"י is distinguished from those of the first class.

Obs. 5. The first radical (י) in *Hithpael* is either retained, as in הִתְיַטֵּד from יָטַד, or changed into (ו), as in הִתְוַדַּע from וָדַע, otherwise the conjugation is regular.

Obs. 6. The verbs which properly belong to this class are: יִשָּׂר, יָסַר, יָנַק, יָלַל, יָטַב and הִימִין in *Hiphil* from יָמַן.

Obs. 7. Anomalous forms are יִלֵּל instead of אֵלֵּל, from יָלַל Jer. xlviii. 31; יִיטִב instead of יָטַב, from יָטַב Job xxiv. 21; יִדַּע instead of וָדַע, from וָדַע Ps. cxxxviii. 6.

III. *Class of Verbs פ"י.* The peculiarity of these verbs, is, that the first radical (י) is supplied (like the נ in verbs פ"נ) by *Dagesh compensative* in the second letter of the root of the

second mood *Kal*, and in either mood of *Niphal*, *Hiphil* and *Hophal*.

Four verbs, namely יָצַע, יָצַע, יָצַח, belong to this class: and the following five, יָשַׁר, יָצַר, יָצַק, יָסַר, יָסַד, only in a few instances.

Examples of the first four are needless, since they are conjugated precisely as those of verbs פ"נ: e. g. יָצַח *to set on fire*, 2. mood *Kal* יָצַח; *Niphal* 1. mood נִצַּח; *Hiphil* הִצִּיחַ, participle מִצִּיחַ; like יָנַשׁ, נִנַּשׁ, מִנַּיִשׁ, and so the remaining three. The other five occur in the following passages: יִשְׁרְנָה from יָשַׁר *to be straight*, 1 Sam. vi. 12; יִצְרְהוּ, אֶצְרֶה from יָצַר *to form*, Isai. xlix. 8; Jer. i. 5. יִצֶּק Levit. xiv. 26, and the participle *Hophal* מִצָּק Job xi. 3, but more frequently מוֹצֵק, from יָצַק *to pour out*. אֶפְסָרִם Hos. x. 10, from יָסַר *to chastise*. מִסָּד 1 Kings vii. 9. a noun derived from יָסַד *to lay the foundation*.

Obs. The first two classes of verbs פ"נ correspond in their inflection with the Arabic فو and في; in Hebrew no verb occurs which begins with (ו), as first radical, but we cannot infer from their non-occurrence that they did not exist in the vernacular language, since some nouns are still found, which have (ו) for their first radical, as וָלֵךְ, וָזָר, and in *Hithpael* the radical (ו) is changed into (ו), and treated as a consonant. The third class is more peculiar to the Hebrew and Aramaic, than to the Arabic language.

VERBS QUIESCENT IN ע"ו, AS קָם *to rise*.

Before we point out the peculiarities of these Verbs, it will be proper to observe, that all those, which terminate in a quiescent (ה), as קָהָה *to hope*; צִוָּה *to command*, from צָוָה; אָדָה *to desire*, from אָדָה, are conjugated as נָלַה in pp. 82, 83, which exhibits an example of all verbs ל"ה. Eight others, as גָּנַע, שָׁנַע, עָנַע, עָנַע, עָנַע, עָנַע, עָנַע, עָנַע are regular in their conju-

gation. In all other verbs, the medial radical (ו) being quiescent, causes a change in the forms of the conjugations.

The verbs quiescent in ו'ע which have always a monosyllabic infinitive, formed either by *Shurek*, as קום, שׁוּב *to return*; or by *Cholem*, as מות, בּוֹשׁ *to be ashamed*; have the peculiarity, that they assume three *distinct* monosyllabic forms in the root of the first mood *Kal*: e. g. the form קם *he rose*, has for its infinitive קום; מת *he died*, מות; but בּוֹשׁ *he was ashamed*, retains the form of the *inf.* בּוֹשׁ. The following Tables exhibit examples of the three forms ו'ע in the first mood *Kal*.

TABLE of the three distinct forms ו'ע in the 1. Mood *Kal*.

1. MOOD.	Fem. קל Mas.	Fem. קל Mas.	Fem. קל Mas.
	Root בּוֹשׁ	Root מֵת	Root קם
	— בּוֹשְׁתִי	— מֵתִי	קָמְתִי
	בּוֹשֶׁת בּוֹשֶׁת	מֵת מֵת	קָמְתָּ קָמְתָּ
	בּוֹשָׁה בּוֹשׁ	מֵתָה מֵתָה	קָמָה קָם
	— בּוֹשְׁנוּ	— מֵתָנוּ	— קָמְנוּ
	בּוֹשְׁתָּן בּוֹשְׁתָּם	מֵתָן מֵתָם	קָמְתָן קָמְתָם
	בּוֹשׁוּ	— מֵתוּ	קָמוּ

It will be seen from this Table, that these three verbs differ very much from each other in the inflection of the first mood *Kal*, although their infinitives, as בּוֹשׁ, מות, and קום, which has also the form קום, with *Cholem*, are of the same form: illustrating the fact, already mentioned, that the sense of the verb is modified from the infinitive, and the form from the third pers. sing. of the masc. gender.

The (ו) quiescent is omitted in the first mood of the roots of the two verbs מות and קום, but retained in בּוֹשׁ.

In קום, the third pers. sing. fem. gender, and third pers. plur. com. gender are formed from קם; all the rest from the corresponding short vowel (-), (as if from קם) which the (ו) would have, if treated as a consonant: as in גוע, &c.

In מות. The third persons respectively are formed from מת; all the rest, as in קום, from (-), but which, with the exception of מתנו, have *Dagesh compensative* in the letters of their pronom. affixes to supply the deficiency of the final radical (ת): as מתני, מת, instead of מתתי, מתת, &c.

In בוש. The words are derived in the first mood from the root, which has the same form as the infinitive. The accent, in the words of the first mood *Kal*. is in these three verbs on the first syllable, (see except. 1. p. 94,) except the words in the second persons plural, which have always the accent in any conjugation on the final syllable. Hence בַּשָּׂתָם, בַּשָּׂתָן, the *Cholem* is changed into *Kamets Chatuph* on account of the accent being on the final syllable.

In the second mood, the words are formed in קום from יקום; in מות from ימות; in בוש from יבוש; which latter two forms are more frequent. Sometimes found with (י), as יקום, but generally with a simple *Cholem*, apparently where a prohibition, forbearance, or a desire is expressed: as יֵשֶׁב Isai. xv. 1; תִּקַּץ Prov. iii. 11.

The imperative and infinitive of these verbs have either a quiescent (י), as בוש, טוב, אור, or (ו), as קום, שוב.

Some infinitives are found in both forms, of which those with *Cholem* are in the absolute, and those with *Shurek* in the construct form.

The participle forms are קם, קמה, &c. מת, מתה, &c. בוש, בושָה, &c. The fem. form, which corresponds to the third pers. fem. sing. of the first mood, is distinguished from it by having the accent on the final syllable.

In *Niphal*, the words of the verbs ו'ע are derived, as in קום, in the first mood, from the form of the root נָקום; in the second, from יָקום. It will be seen, from that conjugation in קום, p. 79, that the epenthetic vowel (ו) is inserted in the first mood between the *root* and the *pronom.* affix of the first persons com. gender, and second pers. sing. and plural of either gender.

The imper. הָקום, הָקומי, &c. is derived from the usual personal forms in the second mood. Inf. הָקום; participle נָקום, נָקומה, &c.

In *Hiphal*, the words in the first mood are derived from הָקום; in the second mood, from יָקום, see p. 78. The preceding remark with regard to the insertion of the epenthetic vowel (ו) applies also to the same personal forms in the first mood *Hi-phil*. But the vowel (ו) is sometimes omitted: e. g. הִנְפֹּת. Exod. xx. 25. הִכְנוּ 2 Chron. xxix. 19.

Imper. הָקום, הָקומי. Inf. הָקום and הָקום. Participle מְקום, מְקומה, &c.

In *Hophal*, the words in the first mood are formed from הוּקם, and in the second, from יוּקם. Inf. הוּקם; part. מוּקם, מוּקמה, &c.

The conjugational forms *Piel*, *Pual* and *Hithpael* of the verbs quiescent in ו'ע double the final radical: e. g. in *Piel*, the words in the first mood are formed from the root קוּמם, but in all remaining words the (..) is changed to (-): as קוּמְמִי, קוּמְמָה, קוּמְמָה, &c. In the second mood the words are formed from יְקוּמם, as אֲקוּמם, תְּקוּמְמִי, תְּקוּמְמָה. The imperative קוּמם, קוּמְמִי from the usual personal forms in the second mood. Inf. יְקוּמם; participle מְקוּמְמָה, מְקוּמִים, &c.

In *Pual*, the words in the first mood, which are formed from the root קוּמם, assume, with the exception of the root, the same form as in *Piel*. The words in the second mood,

from the root יָקוּם, as אָקוּם, תָּקוּם, &c. Inf. קוּם; participle מְקוּם, &c.

In *Hithpael*, the words in the first mood are formed from the root הִתְקוּם, and in the second mood from יִתְקוּם. Imp. הִתְקוּם, &c. Inf. הִתְקוּם; part. מִתְקוּם, &c. See these conjugational forms ע"ו in pp. 78, 79.

The verbs קָם, חָיַב in *Piel*, from קָם, חָיַב *to be indebted*, are regularly conjugated; but these are properly Aramaic forms.

With regard to עָרַבְנִי Ps. cxix. 61, it cannot be at present ascertained, whether it is to be derived from עָרַב, or from עָרַד.

VERBS QUIESCENT IN ע"י, AS בִּין *to discern*.

These verbs coincide in their inflection with those quiescent in ע"י; since the (י), the second radical, which is also treated as a quiescent, coalesces in sound with the preceding vowel *Chirik*, as the (ו) with the preceding vowel *Shurek* or *Cholem*. The following brief examples will show how closely the conjugational forms of these two verbs are connected with each other:

KAL. First Mood בִּין; whence בִּנְתִי, בִּנְתָּ, and so on.

Second — יָבִין; — אָבִין

Imper. בִּינָה, בִּין

Inf. absol. בִּין, constr. בִּין

Participle בִּין, fem. בִּנָּה

NIPHAL. First Mood נִבּוֹן; whence נִבְנוֹתִי

Second — יָבּוֹן; — אָבּוֹן

Imp. and inf. הִבּוֹן. Participle נִבּוֹן

Α Α

HIPHIL. First Mood הִבֵּן ; whence הִבְנִיתִי , and so on.

Second — יָבֵן ; — אָבֵן

Imperative הִבֵּן , &c. Inf. הִבֵּן . Part. מִבֵּן .

HOPHAL. First Mood יִבֵּן ; whence אִיבֵן , &c.

Imperative wanting, as in all other conjugations of this form.

Infinitive הִיבֵן . Participle מִיבֵן , &c.

From comparing these forms of conjugations with those of קָם in pp. 78, 79, it will be seen that they only differ from each other in the imperative, *inf. constr.* and in the second mood of *Kal* ; all others correspond in their conjugations with those of עָו, from which several conjugations in עָו borrow their forms ; as *Niphal* נָבֹן , *Hiphil* הִיבֵן , &c. Hence the respective roots of the verbs עָו double the final radical, in *Piel* , בִּוֵּן , בִּוִּן ; *Pual* , בּוּן , בּוֹן , *Hithpael* , הִתְבּוּן , הִתְבּוֹן , as those conjugations of קָם, and are so inflected.

These verbs are in every respect cognate with those of עָו ; hence the infinitives of both forms occur in the same signification : as לָן and לֵן *to pass the night over* ; שָׁם and שֵׁם *to place* ; שֵׂשׁ and שׂוֹשׁ *to rejoice* ; חָלַל and חָלַל *to suffer pain*, and a few others. Entirely of עָו are found בָּן , זֵד *to act rashly* ; צִיָּק *to shine*, רִיב *to contend* ; רִיק *to be empty* ; שֵׁית *to place*.

The older Grammarians and Lexicographers assigned the verbs עָו to the class עָו ; and considered בָּן , the infinitive *Kal*, as of *Hiphil*, by aphæresis of the (ה), instead of הִבֵּן , and so likewise יָבֵן , as the second mood of *Hiphil*. But modern grammarians have, with more propriety, taken the verbs עָו as a distinct class ; since some words are found with (י) quiescent in the first mood *Kal*, besides those in the second mood : as בְּנִיתִי Dan. ix. 2. ; רִיבֹתִי Job xxxiii. 13, instead of the more frequent form בְּנִיתִי Ps. cxxxix. 2 ; רִבָּתִי Lam. iii. 8.

Obs. Verbs י"פ , whose first or third radical is one of the guttural letters, or (ך), have with (י) *conversive* the same form in *Hiphil* as in *Kal*; and can only be distinguished, from each other, by the context: e.g. in *Kal* are, יָנַח and he rested, Exod. xx. 11; יָסַר and he turned in, &c. In *Hiphil* are, יָנַח and he gave them rest, Josh. xxi. 44; יָסַר and he removed, or took off, Gen. viii. 13.

VERBS QUIESCENT IN נ"ל , AS נָצַח to find.

The verbs, of which נָצַח in pp. 80, 81, serves as a specimen for their conjugation, assume the forms of the regular verb, in which נ is treated as a consonant. This is the case wherever the pronominal affixes require the final נ of the root to form the syllable: as (יָנַח), (י), in the first, (יָנַח), (י), in the second respective moods and imperatives, and (יָנַח) in the participles of the various conjugations. See Rule III. p. 94. Hence these parts of the verb being regular, it should be borne in mind, that they are entirely excluded from the following remarks on the verbs נ"ל .

In *KAL*, the words in the first mood are formed from נָצַח , and in the second from נָצַח ; hence they differ from the regular form *Kal*, in having for the second syllable of the root, instead of (--), the corresponding long vowel (ָ), with which vowel the נ coalesces in sound, and forms a simple syllable. But in the second and third person fem. plural of the second mood, the (ָ) is changed into (ִ), which is the case with the same personal genders in all the conjugational forms.

The imperative is formed, as usual, from the second mood sing. and plural of the masc. and fem. gender. The absol. and constr. form of the infinitive, as well as the forms of the two participles, are regular.

In *NIPHAL*, the words terminating in יָ , נִי , תָ , תָּ of the first mood have for their second syllable (ִ), instead of (--) in the regular verbs; whilst the root from which the words are

derived has (·) for its second syllable, as נִמְצָא instead of נִמְצָא; for which no more reason can be assigned, than in *Hiphil* and *Hophal*, where the same form of words which have also (·) in the second syllable, are derived from the root הִמְצִיא, הִמְצָא instead of הִמְצִיא, הִמְצָא.

In the second mood, *Niphal*, *Hiphil*, and *Hophal*, the respective roots and their derivative words are regular, except that א quiescent, when terminating the syllable in *Hophal*, is preceded by (·) instead of (-). The imp. inf. and participles of these conjugations are regular. *Piel*, *Pual*, and *Hithpael* are entirely regular.

Obs. With respect to the verbs terminating in (·), as מִלֵּא, which belongs to this class of verbs. See the following Section.

VERBS QUIESCENT IN ל'ה, AS גִּלְהָ to reveal.

In the first mood of all conjugations, the final ה of the root is changed into ת, in the third pers. fem. singular: as גִּלְתָּה, instead of גִּלְהָה, from the roots גִּלְהָ, גִּלְהָ, &c. In all remaining personal forms, the ה is changed into (י), except in third persons plural of the common gender, where the (י) is throughout omitted, and the word has apparently a contracted form: as גִּלְיָ contracted from גִּלְיָה, since we find words of the same personal form in ל'ה, which in pause retain the (י), as חֲסִי Deut. xxxii. 37, and חֲסִי Ps. xxxvii. 40; נִטְיָ Ps. lxxiii. 2, and נִטְיָ Ps. xxi. 12. In the word חֲסִיָּה (Ps. lvii. 2. only) instead of חֲסִיָּה, the ת, originating from ה, is probably here changed into (י), to avoid the concurrence of two sibilant letters in the pronunciation.

From the change of the letter ה into (י), which is the case in all personal forms, with the exception of the words in the third persons, proceeds the vowel (·) and (·), the *Chirik* of which forms the second syllable in *Kal*, and the *Tseré*, the

same syllable in all the rest of the conjugations; because the (י) coalesces more in sound with either of these two vowels, than with (-), by which the second syllable is formed in all conjugations of the first mood in regular verbs. But no sufficient reason can be given why the vowel (..) has been preferred in the second syllable of all the rest of the conjugations, to (־) which forms the second syllable in the first mood *Kal*.

In the second mood, where all the words are properly formed from the respective roots, as from יָגִל in *Kal*, יִגְלֶה in *Niphal*, יִגְלֶה in *Piel*, &c. no other remarks need to be made, than that in the second pers. fem. sing. and plural, and third pers. mas. plural, the final ה of the root is omitted, and the words have a contracted form; e. g. in *Kal* תִּגְלִי second pers. fem. singular, תִּגְלִי second pers. fem. plural; יִגְלֵי third pers. masc. plural, are contracted from תִּגְלִי, תִּגְלִי, יִגְלֵי, and so in the same persons of the other conjugations. Compare with the latter form יִשְׁלֵי Job xii. 6; and those words terminating in a paragogic (י), as יִשְׁתִּינִי Ps. Lxxviii. 44; יִחְסִינִי Ps. xxxvi. 8; תִּבְעִינִי Isai. xxi. 12.

The imperative is, as usual, formed in all conjugations from the second person masc. and fem. in the sing. and plural, with this exception, that the masc. sing. in *Kal*, *Niphal*, and *Piel* terminates in (..), as גִּלֶה from תִּגְלֶה in *Kal*; הִגְלֶה from תִּגְלֶה in *Niphal*; גִּלֶה from תִּגְלֶה in *Piel*.

The infinitive absolute גִּלֶה in *Kal* frequently terminates in (ו) instead of ה: as בָּכּוּ to weep, הָרּוּ to conceive, רָאוּ to see, &c. In *Piel* גִּלֶה, or with (־), as קִוֶה Ps. xl. 2. In *Niphal* הִגְלֶה; *Hiphil* הִגְלֶה; *Hophal* הִגְלֶה; and in *Hithpael* הִתְגַּלֶה.

In the inf. constr. the ה is changed into (ת) in all the conjugations: as גִּלֹת in *Kal*; הִגְלֹת *Niphal*, גִּלֹת *Piel*, &c.

The participles active mas. sing. in all conjugations terminate in (ה־): as גֹּלֶה *Kal*, נִגְלֶה *Niphal*, &c.; and in the

fem. in (הָ): as גּוֹלָה, נִגְלָה, &c. In some instances, the part. fem. גּוֹלָה in *Kal* takes the form גּוֹלֶה, as בּוֹכֶה *weeping* Lam. i. 16; צוֹפֶה *watching* Prov. xxxi. 27. The part. passive in *Kal* is regular: as גָּלִי masc. גָּלִיָּה fem. and in plural גָּלִיִּים, גָּלִיּוֹת.

The verbs הָיָה *to be*, חָיָה *to live*, which have (ה) a guttural letter for their first radical, belong properly to this class of verbs; but as they deviate with respect to the vowels, although slightly, in some parts from נָלָה, given as a specimen for the conjugation of all verbs ל'ה, it will be proper to point out their deviations in this place.

הָיָה *to be*, which occurs only in *Kal* and *Niphal*, deviates in the vowels from the verbs נָלָה only in the following case.

Where (ג) the first radical of נָלָה, commencing a syllable, has a simple *Sheva*, ה, the first radical of הָיָה, being a guttural letter, receives a compound *Sheva*: hence in הָיָה the second pers. mas. and fem. plur. of the first mood *Kal* have הִייתָ, הִייתָ, but in נָלָה, גָּלִיתָ, גָּלִיתָ. The same is the case with the imperative of הָיָה, in which the ה commencing the syllable has a compound *Sheva*, instead of a simple one: e. g. הִיָּה mas. הִיָּי fem. הִיָּי, mas. plur. הִיָּיָה, fem. plural; inf. constr. הִיָּוֹת; whilst the imperative of נָלָה has גָּלֵה, גָּלֵי, &c.; and inf. constr. גָּלֵת. In the participle the (י) is changed into (ו): as הִוָּה for הָיָה mas. הִוָּה for הָיָה fem. &c. The forms of words in all remaining parts of the first and second mood *Kal*, inf. absol. participle, and the few words found in *Niphal*, are inflected as נָלָה.

חָיָה *to live*, which occurs only in *Kal*, *Piel*, and *Hiphil*, has also, as הָיָה, in the second pers. mas. and fem. plural of the first mood *Kal*, חִייתָ, חִייתָ; in the imp. חָיֵה, חָיֵי, חָיֵי, חִיִּיָּה. Participle חִי, חִיָּה, חִיִּים, חִיּוֹת.

In *Piel*, the words in the first mood derived from חָיָה, with the exception of those in the third person, appear to have *Chirik*

for the second syllable, as חִיִּיתִם Numb. xxxi. 15, from which the remaining words חִיִּיתִי com. חִיִּית mas. חִיית fem. &c. in that mood may be formed. The words of the second mood derived from חָיָה, the imp. and participle, are inflected as in *Piel* of גָּלָה.

In *Hiphil* חִיִּיחַ; imp. חִיִּיחַ; inf. abs. חִיִּיחַ and construct. חִיִּיחַ, where the second radical, being a guttural letter, has a compound *Sheva* instead of a simple one.

The following five verbs, as נָגַהּ, פָּמַה, לָחַהּ, נָנַהּ, תָּמַה, which terminate in ה with a point inserted, called סָפֵק, (see the last line of p. 5. and the first 2 in p. 6.) are regular in their conjugations.

VERBS DOUBLED IN ע"ע, AS סָבַב to surround.

These verbs, in which the second radical is doubled, are in the conjugation of some personal forms regular. This is the case wherever the two last radicals are retained, as אָפַפּוּ, from אָפַף to encompass; בָּזְזוּ, from בָּזַז to plunder; וָמַמַּה, &c. from וָמַם to reflect. But the second radical, which in these verbs is mostly dropped, and its deficiency supplied by *Dagesh compensative* in the third radical, causes a change in the vowels of the conjugations.

In *Kal*, *Niphal*, *Hiphil* and *Hophal*, the respective roots of the first mood, as סָב, נָסַב, הִסַּב, הוֹסַב are without *Dagesh compensative*, since the latter can only be inserted in a consonant, according to Rule VI. p. 93, which has a vowel. Hence, such a *Dagesh* will be inserted in the final radical letter of the verb, wherever that letter forms a syllable with a pronominal affix: as in the third person fem. singular סָבָה, נָסָבָה, הִסָּבָה, הוֹסָּבָה, and third pers. plur. comm. gender סָבּוּ, נָסָבּוּ, הִסָּבּוּ, הוֹסָּבּוּ. Hence too, in all remaining persons, where the affix forms a distinct syllable, *Dagesh compensative* could not have been inserted in the final letter of the verb, unless an epenthetic vowel had been interposed between the

final letter and the affix; which vowel, in the first moods of these conjugations, is (ו), an immutable *Cholem*: as סְבוֹתִי, נִסְבוֹתִי, הִסְבוֹתִי, הוֹסְבוֹתִי. Moreover the accent, which in these words always comes on the final letter of the root, cannot take place, unless that letter has a vowel to form a syllable.

In the same conjugations the respective roots of the second mood are, יָסַב, יִסֵּב, יִסֵּב, יוֹסֵב, from which the remaining words are derived. The preceding remarks, with regard to the insertion of *Dagesh compensative*, apply also to the second and third pers. fem. plural, where the affix forming a distinct syllable, an epenthetic vowel is likewise inserted, viz. (ִ) between the final letter of the root and the affix.

The imperatives, *Kal* סוּב, סוּבִי, &c., *Niphal* הִסְבֵּי, הִסְבֵּי, *Hiphil* הִסְבֵּי, הִסְבֵּי are formed from the usual personal forms in the second mood.

The inf. absol. *Kal* קִבֹּב is regular; the constr. occurs in the irregular form, as סוּב, תוֹסֵב, בָּסוּב, and in the regular לִקְבֹּב, לִקְבֹּב. *Niphal* הִסְבִּיב, הִסְבִּיב or הִסְבִּיב, *Hiphil* הִסְבִּיב, *Hophal* הוֹסְבִיב.

Of participles, the active in *Kal* assumes either the form of the third pers. sing. mas. and fem. of the first mood, as סָב, סָבָה, &c. or is regular, as סוֹבֵב, סוֹבְבָה, &c.; the pass. part. is always regular, as סָבוּב, סָבוּבָה, &c. In *Niphal* נִסְבֵּב, נִסְבְּבָה, &c. *Hiphil* מִסְבֵּב, מִסְבְּבָה, &c. *Hophal* מוֹסְבֵּב, מוֹסְבְּבָה, &c.

Piel, *Pual*, *Hithpael* are entirely regular: e. g. הִלֵּל, הִלִּיל; הִלֵּל, הִלִּיל; הִתְהַלֵּל, הִתְהַלִּיל; which are the respective roots of the two moods in these conjugations.

But many verbs ע"ע double the final radical in these three conjugations, and correspond in their inflection with those of ע"ו in pp. 78, 79: thus the conjugational forms of סוֹבֵב, סוֹבְבָה;

which supply *Piel*; סִיבַּב, יִסִּיבַּב, *Pual*; יִסְתַּיֵּב, הִסְתַּיֵּב, *Hithpael*, are the respective roots in the two moods of these three conjugations.

Obs. 1. In *Kal*, תִּמְנִי Lam. iii. 22, is the third person plural, instead of תִּמְנִי, which must not be confounded with תִּמְנִי Numb. xvii. 28, which is the first person plural, instead of תִּמְנִי. Several words, in which *Dagesh* ought to be inserted, are found without it. See *Obs. 3.* to *Niphal*. The form רָבּוּ they shoot arrows, Gen. xlix. 23, with *Cholem* in the first syllable has probably been preferred to *Pathach*, to distinguish it from רַבּוּ they are many. רָלִי Job xxviii. 4, compare with the regular form דָּלָלִי Isai. xix. 6. Some words are found in the second mood, which have short *Chirik*, instead of *Kamets*, for their first syllable: as יִדִם for יָדִם, Ps. xxx. 13, Amos v. 13; יִתֵם for יָתֵם Ezek. xlii. 12.

Obs. 2. The imper. occurs with (ה) paragogic, as אָרָה, אָרָה Numb. xxii. 6. 11, instead of אָר, אָר; with *kamets chatuph*, רָנִי Isai. liv. 1, רָנִי xliv. 23, for רָנִי, רָנִי.

Obs. 3. In *Niphal*, the first mood, assumes three forms, as נָסַב, נָסַב Ps. xxii. 15, נָנֹח Nah. i. 12; but only in the third pers. either mas. or fem. sing., and plur. com. gender. The remaining words in that mood have *Pathach*. Several words are found without *Dagesh* in the second radical: as נָקַטָה Job x. 1; נָבְקָה Isai. xix. 3; instead of נָקַטָה, נָבְקָה. In the second mood, the final syllable of the root terminates in *Pathach*, as יִסַּב, or in *Cholem*, as יִסֵּב Ps. civ. 3.

As the words in the second mood of *Kal* and *Niphal* assume often the same form, it is certainly difficult for the learner, and even for the scholar, to decide at once to which of the two conjugations words of such form belong, and there is no other means of coming to a certainty in the decision, than from the connected sense in the context. See *Elias Levita's Grammar*, fol. 24. But Ben Zeb in his *Grammar*, fol. 125. observes: "It appears to me, that whenever the words occur

in both conjugations, they have in the first syllable in *Kal* (ֿ), and in *Niphal* (ֿֿ), and that those which have (ֿֿ) in *Kal*, are not at all found in *Niphal*: as יָדָם, יָדָל; hence יָפַס in Deut. xx. 8, is of *Niphal*, since it is not found in *Kal*. The word אָת (the sign of the accusative case) after it, is of no import, since אָת is also used with the passive voice. This is also true of all the words from יָהָם in the second mood *Kal*, since they are not found in *Niphal*."

Obs. 4. Hiphil. Some words have *Pathach* in their first syllable, and *Dagesh* in the second, as תָּתָם Job xxii. 3; תָּפַר Exod. xxiii. 21. רָבַן, one of the verbs ע'ע' is the only one which in the second mood *Hiphil* is regular: as אָרְבֵּן Job xxix. 13; רָבַן Ps. Lxv. 9. Imper. דָּרְבֵּנִי Deut. xxxii. 43.

It remains to point out in this place, according to *Obs. 3. p. 95*, the affixes governed by transitive verbs in the objective case. These affixes are abbreviated terminations of the objective pronouns אֲנִי comm. *me*, אֹתָּךְ mas. *thee*, אֹתָּךְ fem. *thee*, אֹתּוֹ *him*, אֹתָּהּ *her*, &c. in the mas. and fem. gender sing. and plural. The pronouns themselves are of a contracted form, as may be seen from *Obs. 3. p. 47*.

The first of the following two Tables exhibits the affixes in their detached form; the second in their usual combination with the verb.

TABLE I. The Affixes in their detached form.

	Singular.		1. MOOD.		Plural.	
	Mas.		Fem.		Mas.	Fem.
1. Person	נִי or נִי־		—	—	נֵנוּ or נֵנוּ	— —
2. —	הָ or הָ־		הֵ־ or הֵ־		הֵם	הֵנָּה
3. —	הוּהָ or הִי		הֵהָ or הֵהָ		הֵם הֵם, מוֹ	הֵנָּה הֵנָּה

2. MOOD.

1. Person	נִי־				נֵנוּ	—
2. —	הָ	הָ־	הֵ־	נִי־	הֵם	הֵנָּה
3. —	הוּ	הִי	הֵהָ	הֵהָ	הֵם הֵם, מוֹ	הֵנָּה

Affixes of the Second Mood with an epenthetic *Nun*.

Singular.

1. Pers. com.	נִי־	נִי־ for נִי־		3. Mas.	נֵנוּ for נֵנוּ
2. — mas.	הָ־	הָ־	הֵ־	3. Fem.	הֵהָ־

With regard to the changes of vowels in the personal forms of the verb, which take place in consequence of these affixes, (see p. 89. 2.), it will be seen from the remarks on Table II, that they are regulated by the same rules which obtain in nouns, when combined with affixes in the genitive case.

TABLE II. The Affixes

them, f.	them, m.	you, f.	you, m.	us.	her.
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם		לְמַדְתִּיהָ
לְמַדְתָּן	לְמַדְתֶּם			לְמַדְתֵּנוּ	לְמַדְתָּהּ
לְמַדְתִּין	לְמַדְתִּים			לְמַדְתֵּנוּ	לְמַדְתִּיהָ
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם	לְמַדְתֵּנוּ	לְמַדְתִּיהָ
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם	לְמַדְתֵּנוּ	לְמַדְתִּיהָ
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם	לְמַדְתֵּנוּ	לְמַדְתִּיהָ
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם	לְמַדְתֵּנוּ	לְמַדְתִּיהָ
לְמַדְתִּין	לְמַדְתִּים	לְמַדְתִּיכֶן	לְמַדְתִּיכֶם	לְמַדְתֵּנוּ	לְמַדְתִּיהָ
אֶלְמַדְתִּין	אֶלְמַדְתִּים	אֶלְמַדְתִּיכֶן	אֶלְמַדְתִּיכֶם		אֶלְמַדְתִּיהָ
תִּלְמַדְתִּין	תִּלְמַדְתִּים			תִּלְמַדְתֵּנוּ	תִּלְמַדְתִּיהָ
תִּלְמַדְתִּין	תִּלְמַדְתִּים			תִּלְמַדְתֵּנוּ	תִּלְמַדְתִּיהָ
יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ
תִּלְמַדְתִּין	תִּלְמַדְתִּים	תִּלְמַדְתִּיכֶן	תִּלְמַדְתִּיכֶם	תִּלְמַדְתֵּנוּ	תִּלְמַדְתִּיהָ
נִלְמְדוּ	נִלְמְדוּ	נִלְמְדוּ	נִלְמְדוּ	נִלְמְדוּ	נִלְמְדוּ
תִּלְמַדְתִּין	תִּלְמַדְתִּים			תִּלְמַדְתֵּנוּ	תִּלְמַדְתִּיהָ
יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ

with the Verb לָמַד in *Kal*.

him.	thee, f.	thee, m.	me.		First Mood.	
לְמַדְתִּיו	לְמַדְתִּיךָ	לְמַדְתִּיךָ		לְמַדְתִּי	I, com.	learned.
לְמַדְתּוֹ			לְמַדְתִּנִּי	לְמַדְתְּ	thou, m.	
לְמַדְתִּיו			לְמַדְתִּנִּי	לְמַדְתְּ	thou, f.	
לְמָדוּ	לְמָדָה	לְמָדָה	לְמָדַנִי	לְמָד	he.	
לְמַדְתִּנוּ	לְמַדְתְּךָ	לְמַדְתְּךָ	לְמַדְתִּנִּי	לְמָדָה	she.	
לְמַדְנוֹהָ	לְמַדְנוֹהָ	לְמַדְנוֹהָ		לְמָדַנִי	we.	
לְמַדְתִּיהוּ			לְמַדְתִּינוּ	לְמַדְתֶּם	you, m.	
לְמַדְוֵהוּ			לְמַדְוֵנִי	לְמַדְתֶּן	you, f.	
			לְמַדְוֵנִי	לְמָדוּ	they.	
					Second Mood.	
אֶלְמָדָהוּ	אֶלְמָדָה	אֶלְמָדָה		אֶלְמָד	I, com.	shall or will learn.
תֵּלְמָדָהוּ			תֵּלְמָדַנִי	תֵּלְמָד	thou, m.	
תֵּלְמָדִידוּהוּ			תֵּלְמָדִינִי	תֵּלְמָדִי	thou, f.	
יֵלְמָדוּהוּ	יֵלְמָדָה	יֵלְמָדָה	יֵלְמָדַנִי	יֵלְמָד	he.	
תֵּלְמָדָהוּ	תֵּלְמָדָה	תֵּלְמָדָה	תֵּלְמָדַנִי	תֵּלְמָד	she.	
נִלְמָדָהוּ	נִלְמָדָה	נִלְמָדָה		נִלְמָד	we, com.	
תֵּלְמָדִידוּהוּ			תֵּלְמָדִינִי	תֵּלְמָדוּ	you, m.	
יֵלְמָדוּהוּ	יֵלְמָדָה	יֵלְמָדָה	יֵלְמָדַנִי	תֵּלְמָדְנָה	you, f.	
				יֵלְמָדוּ	they, m.	

Continued.

him.	thee, f.	thee, m.	me.			
לְמַדְהוּ לְמַדְיָהוּ לְמַדְוָהוּ			לְמַדְנִי לְמַדְיָנִי לְמַדְוָנִי	לְמַד לְמַדִּי לְמַדְוִי לְמַדְנָה	learn thou, m. — f. learn ye, m. — f.	Imp.
לְמַדּוּ	לְמַדְּךָ	לְמַדְּךָ	לְמַדְּי	לְמַד		Inf.
לֹמְדוּ לֹמְדָתוּ לֹמְדָיו לֹמְדוֹתָיו	לֹמְדְךָ לֹמְדָתְךָ לֹמְדֶיךָ לֹמְדוֹתֶיךָ	לֹמְדְךָ לֹמְדָתְךָ לֹמְדֶיךָ לֹמְדוֹתֶיךָ	לֹמְדִי לֹמְדָתִי לֹמְדֵי לֹמְדוֹתִי	לֹמֵד לֹמְדָת לֹמְדִים לֹמְדוֹת	learning, m. — f. — m. — f.	Part. active.
לְמַדּוּ לְמַדְתּוּ לְמַדְיוּ לְמַדְוֹתָיו	לְמַדְּךָ לְמַדְתְּךָ לְמַדְיָךָ לְמַדְוֹתֶיךָ	לְמַדְּךָ לְמַדְתְּךָ לְמַדְיָךָ לְמַדְוֹתֶיךָ	לְמַדּוּ לְמַדְתִּי לְמַדִּי לְמַדְוֹתִי	לְמַד לְמַדְהָ לְמַדִּים לְמַדְוֹת	having learn- ed, m. — f. — m. — f.	Part. passive.

REMARKS ON THE CHANGE OF VOWELS, WITH THE
AFFIXES IN THE OBJECTIVE CASE.

I. FIRST MOOD.

1. THE accent, which by the additional affixes is removed from the second to the third syllable, as from *לְמַדְתִּי* to *לְמַדְתִּיךָ*, &c., occasions the first vowel (ִ) to be rejected. The rejection is indicated by a *Sheva* under לְ. See signification of (:) in p. 7. See also the last five lines in Rule II. p. 94.

2. The affixes are simply added, as may be seen from the preceding table, to all personal forms which end in the vowels (ִ) or (וּ): as to *לְמַדְתִּי* in *לְמַדְתִּי*, the first pers. singular, and to *לְמַדְנִי* in *לְמַדְנִי*, the first pers. plural; whence *לְמַדְתִּיךָ*, &c. *לְמַדְנִיךָ*, &c. The same is the case with *לְמַדְתָּ* the second pers. masc. singular, where the affixes are added to the final syllable תָּ, but with this distinction, that (ִ) under ת is changed for (־) before the affix *נִי* with a conjunctive accent, and always retained with a distinctive one; as *לְמַדְתִּיךָ*, *לְמַדְתִּיךָ*.

The form *לְמַדְתִּי* (*I have learned him*) with the accent on the ultimate is contracted from *לְמַדְתִּיךָ* with the accent on the penultimate. So also in the second person masc. *לְמַדְתָּ* (*thou hast learned him*) from *לְמַדְתִּיךָ*.

3. In *לְמַדְתָּ*, the second pers. fem. singular, the final consonant receives the vowel *Chirik* תָּ or תִּי, to either of which vowels the affixes *נִי* or *נִי* are added; as *לְמַדְתִּיךָ* or *לְמַדְתִּיךָ*. But with affixes of the third persons generally *לְמַדְתִּי*; as *לְמַדְתִּי* (contracted from *לְמַדְתִּיךָ*) and *לְמַדְתִּים*. As this second person with some affixes has the same vowels as the first person, they can only be distinguished from each other by paying attention to the context, from which it may be easily ascertained whether the verb is used in the first or second person.

Anomalous forms are יָלְדָתְנוּ *thou fem. hast born us*, Jer. ii. 27; הִשְׁבַּעְתָּנוּ *thou hast made us swear*, Josh. ii. 17. 20. Cant. v. 2. הוֹרַדְתָּנוּ *thou hast caused us to descend*, Josh. ii. 18.

4. לָמַד, the third pers. mas. singular, takes the form לָמַד before the affix נִי *me*, and לָמַד before נוּ *us*, as לָמַדְנִי, לָמַדְנוּ: before the rest of the affixes it assumes the same form as דָּבַר, a noun of the second class. לָמַדְנִי (*he has learned me*) in the singular changes frequently the vowel (-) before the affix for its corresponding long vowel (ָ) with a distinctive accent: as נִתְלַמְּדִי Josh. xv. 19; עָנְנִי Ps. cxviii. 5.

לָמְדָה, the third pers. fem. singular, in which the final ה before the affixes is changed for ת, takes the form לָמְדָת: as לָמְדָתִי, &c. In לָמְדָתָהּ, לָמְדָתָם, לָמְדָתָן, the final vowel before these affixes is changed for its corresponding short one on account of having the accent on the penultimate: as אֶהְבֶּתָהּ (*she loves thee*), Ruth iv. 15; (נִגְבַּלְתָּם *she has stolen them*), Gen. xxxi. 32. The form לָמְדָתוּ is contracted from לָמְדָתוּהוּ: as גְּמַלְתָּהוּ Prov. xxxi. 12; גְּמַלְתָּהּ 1 Sam. i. 24.

לָמְדוּ, the third pers. plural of the comm. gender, takes the form לָמְדוּ before the affixes: לָמְדוּנִי, &c.

Obs. Verbs terminating in (..), as אָהַב, retain that vowel in the third pers. before the affixes: as אָהַבְתָּהּ Deut. xv. 16; אָהַבּוּ 2 Sam. xii. 24. Verbs with final *Cholem* are found in one instance only; as יִכְלִיתִיו (*I conquered him*) Ps. xiii. 5.

II. SECOND MOOD.

1. The vowel *Cholem*, whenever it forms the final syllable of the personal forms, as יִלְמַד, &c. is changed for its corresponding short vowel *Kamets Chatuph* before the affixes הָ, כֶּם, כֵּן: as יִלְמְדָהּ, יִלְמְדָכֶם, יִלְמְדֵנוּ. But before the rest of the affixes, the vowel *Cholem* is rejected, and the final consonant

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takes the vowel (·); as יִלְמְדוּ, יִלְמְדוּ, יִלְמְדוּ, &c. With the affix of the third pers. masc. sing. occur such forms as יִרְדְּפוּ (Hos. viii. 3.) contracted from יִרְדְּפוּ Judg. ix. 40; תִּבְרַכְנִי (Numb. xxiii. 25.) contracted from יִבְרַכְנִי Ps. lxxii. 15; equivalent to יִבְרַכְהוּ Gen. xiv. 19. With the affix of the third pers. fem. sing. יִרְאֶנָּה Levit. xiii. 21; יִתְאַלֶּנָּה xxvii. 13; יִמְצְאֶנָּה Gen. xvi. 7.

2. The affixes are simply added to all personal forms which end in the vowels (ִ) or (ו) : as תִּלְמְדוּהוּ, תִּלְמְדוּהוּ, &c. With the plural termination ון (see Deut. iv. 10, 11.) instead of ו occur the following forms : יִמְצְאוּנָה Jer. ii. 24; יַעֲבִירוּנָה v. 22; יִשְׁבְּחוּנָה Ps. lxiii. 4; יִשְׁתַּחֲוּנָה Isai. lx. 7; יִמְצְאוּנִי, יִשְׁחַרְנוּנִי, יִקְרְאוּנִי, Prov. i. 28.

Obs. Verbs, which in the second mood form the final syllable by (·), as יִלְבֹּשׁ, to which also belong those which have a guttural letter for their second and third radical, as יִשְׁמַע, יִנְאֵל lengthen that vowel to its corresponding long one (·) before the affixes : as יִלְבֹּשְׁנִי Job xxix. 14; יִשְׁמַעְנִי Exod. vi. 12; יִמְצְאוּנָה Gen. xxxvii. 15.

III. IMPERATIVE MOOD.

1. The principal form of the imperative, as לִמְד, is changed for לִמְד before the affixes, e. g. שְׁמְרִי Ps. xvi. 1; רְדְּפוּ xxxiv. 15. But if the second or third radical be a guttural letter, as שְׁמַע, מִשַּׁח, the final vowel (·) is lengthened to its corresponding long one (·) : as שְׁמַעְנִי Gen. xxiii. 14; מִשַּׁחוּ 1 Sam. xvi. 12.

2. The remaining forms ending in (ִ) and (ו) (to which also belongs לִמְדוּ for לִמְדְּנָה) undergo no change before the affixes. With the affix of the third pers. fem. singular we find forms terminating in הָ and in הָ; as נִצְרָה Prov. iv. 13; כִּתְבָה Isai. xxx. 8.

IV. INFINITIVE.

1. The infinitive before affixes takes commonly the form לָמַד; as פָּקְדִי Exod. xxxii. 34; קָבְרוּ Gen. L. 14; עָבְרָנוּ Josh. iv. 23. But before the affixes הָ, כֶּם, בֶּן, it assumes, besides the preceding one, also the form לִמַּד; as אָכַלָּה Gen. ii. 17; אָכַלְתֶּם Gen. iii. 5; which compare with עָבְרָה Deut. xxix. 11, and עָבַרְתֶּם xxvii. 4. *Kimchi* citing, in his Grammar fol. 39, the various forms of the infinitive, observes: “and this is the distinction between the infinitive and the noun, viz. the *Cholem* of the infinitive is shortened to *Kamets Chatuph*, but always retained in the noun, or in the noun derived from the verb; e. g. בְּבוֹרָה (*thy first born*), חֲמֹרָה (*thy ass*), שְׁלוֹמְכֶם (*your peace*), from בָּבוֹר, חֲמֹר, שְׁלוֹם.”

2. But the infinitive is properly distinguished from the noun by taking affixes either in the genitive or in the objective case: e. g. in the genitive פָּקְדִי *my visitation*, Exod. xxxii. 34; קָרָאִי *my calling*, Ps. cxli. 1, in the accusative הִלְחָדְרֵנִי *intendest thou to kill me*, Exod. ii. 14; לְנַחֲמֵנִי *to console me*, Isai. xxii. 4.

V. PARTICIPLES.

1. The participle active לֹמֵד combined with the affixes of nouns is inflected after the form מוֹפֵת, which is given as an example for nouns of the fifth class; the participle passive לְמוֹד with affixes of nouns is inflected after the form נְשָׁלוּם, the third class of nouns.

2. The participle active may also be combined with the affixes of the verb or noun; as עָשִׂנִי *he that made me*, Job xxxii. 22; רָאֵנִי *he that sees me*, Isai. xlvi. 10; but עָשִׂי *my maker*, רָאִי *my seer*, Job vii. 8. xxxv. 10. With regard to either signification, there is no material difference, but there is a great difference in the grammatical construction, since the first are combined with an accusative, and the second with a

genitive case. See participle and infinitive p. 149, also *Obs.* 1. and 2. p. 150.

3. As to the combination of affixes with the rest of the active conjugations of regular verbs, there cannot be any difficulty, since the affixes of the first and second mood, and imperative, being the same, all preceding remarks are applicable to them. It is likewise unnecessary to give any examples of the combination of affixes with irregular verbs, because their irregularities do not affect any change in the vowels of the affixes.

4. The passive conjugations, as *Niphal*, *Pual*, *Hophal*, do not admit, by nature of their signification, of any affixes. Nor do the active conjugations in the first and second person admit affixes of the same person, since the reflective sense, which would be thus expressed, is already supplied by the conjugation *Hithpael*.

SECTION III.

VERBS NEUTER.

Verbs, which express in *Kal* an action, that passes over from the subject to some other object, are called פְּעֻלִּים יִצְאִים, i. e. *transitives*: as אָהַב *he loves*, אָכַל *he eats*, because the action, therein contained, requires another object, in the accusative, for its completion. Those which imply an action, or a state of being that affects no other object, but is confined to the subject only, are called פְּעֻלִּים עוֹמְדִים, i. e. *intransitives*: as הָלַךְ *he goes*, יָשָׁן *he sleeps*, חָכַם *he is wise*, since they express an absolute, independent action, or state of being, without requiring another object for its completion.

Verbs intransitive are commonly distinguished from transitive ones by the vowel, which forms the final syllable of the root of the first mood in *Kal*.

1. All verbs which terminate in the final syllable with *Cholem*, are without exception intransitive: as קָטַן *to be little*, יָגֹר *to be afraid*, יָכַל *to be able*.

2. The verbs לָל, which have *Tseré* for their final syllable, are with very few exceptions intransitives: as יָרָא *to fear*, צָמָא *to thirst*, טָמֵא *to be unclean*.

3. The greater number of the verbs ע"ו: as קָם *to rise*, שָׁב *to return*, סָר *to depart*, רוץ *to run*, רָם *to be high*, are also intransitive.

Verbs intransitive, which correspond in their vowels in *Kal* with those of the transitive, may be easily distinguished from each other by the signification of the verb in *Hiphil*. The letter ה, prefixed to the root of the verb, gives *Kal* a causative form, termed *Hiphil*.

It will be seen from the following two examples, that whenever the sense of this conjugation requires *one* accusative case only, the verb in *Kal* will be intransitive, but if requiring *two*, the verb in *Kal* will be transitive.

Ex. 1. The *Hiphil* form from an *intransitive* verb requires always an object, which depends entirely on its causative sense, not on the signification of the verb, which as neuter, can never have an object; e. g. from הָלַךְ *he goes*, עָמַד *he stands*, שָׁכַב *he lies down*, in *Hiphil*, הוֹלִיךְ *to make, or cause a person to go, to lead him*, Deut. viii. 2; xxix. 4; הֶעֱמִיד *to make a person or thing to stand, to place him, it*, Levit. xiv. 11; xvi. 7; הִשְׁכִּיב *to cause a person to lie down, to lay him down*, 1 Kings iii. 20; xvii. 19. In these instances,

the object referred to, depending entirely on the causative sense of *Hiphil*, shows that the conjugation *Kal* is *intransitive*.

Ex. 2. The *Hiphil* form from verbs transitive requires generally two objects, one of which depends on its causative sense, another of which depends on the active signification of the verb: e. g. from אָכַל *he eats*, נָחַל *he inherits*, יָדַע *he knows*, in *Hiphil* הֵאָכִיל *to cause any one to eat, to feed him*, Deut. viii. 3. 16; הֵנָחִיל *to cause any one to inherit*, iii. 28; הֵוֹדַע *to cause, make one know*, Exod. xviii. 16. In the latter instances, the two objects referred to, the first of which depends on the causative sense of *Hiphil*, and the second on the signification of the verb, show that the conjugation in *Kal* is transitive.

Obs. 1. Some similar formations of a causative sense from intransitive verbs are found in the Western languages, as in Latin *sisto* from *sto*; in German *stellen* from *stehen*; in English *to fell* from *to fall*, *to raise* from *to rise*; but in no language are they so complete and copious, and in so fixed a form, as in Hebrew. But to form a causative sense from a transitive verb is almost entirely peculiar to the Hebrew and its sister languages.

Obs. 2. Since our languages have no settled form by which to express a *causative sense* of the latter description, we are obliged to use periphrases, by means of auxiliary verbs, as *to make, to cause, &c.*, or to have recourse to a distinct verb, which implies a causative signification; as *to feed* for *to cause to eat*; *to teach* for *to cause another person to learn*.

Under the head *Conjugation of Verbs*, from p. 64. to 69, some remarks on their formation, and the force of their meaning have been already made, and we have cited an instance of the force of *Hophal*, the passive conjugation of *Hiphil*, from Joel i. 9, in p. 65. The neuter verbs have also been exemplified by a passage from Exod. xl. 35, in the last three lines of p. 67. But a particular explanation of the *form* and *force* of each conjugation has been deferred till this time.

I. KAL. With regard to its form, see line 12. in chap. iii. p. 145. Of its transitive and intransitive senses, no further account is necessary, than that already given in the present section.

But it may be proper to add here some words which in *Kal* are derived from nouns; as אָהַל *to live in a tent*, from אֹהֶל *a tent*; חָמַר *to cover with pitch*, from חֶמֶר *pitch*; מָלַח *to salt*, from מֶלַח *salt*; רָגַל *to use the feet, to go about*, from רֶגֶל *foot*, &c.

II. NIPHAL. Its form consists of the letter נ prefixed to the root of the verb in *Kal*. The signification of this form is:

1. Passive of *Kal*, as נֶאֱכַל *to be eaten*, נִלְכַּד *to be caught*, נִשְׂרָף *to be burned*, נִשְׁבַּר *to be broken*, from אָכַל *to eat*, לָכַד *to catch*, שָׂרַף *to burn*, שָׁבַר *to break*.

2. Used as frequently in a reflective sense of *Kal*; hence the same word in *Niphal* is found in both significations: as נִמְכַּר *to be sold*, or *to sell one's self*: e. g. וְנִמְכַּר בְּגִבְתּוֹ *he shall be sold for his theft*, Exod. xxii. 3; but וְנִמְכַּר לָּךְ *and shall sell himself to thee*, Levit. xxv. 39. See also ver. 47. Again נִשְׁמַר *to be protected*, or *to protect one's self*: as וַיִּבְנֶנִּיא וְנִשְׁמַר *and by a Prophet (Israel) was protected*, Hos. xii. 14; וַיִּשְׁמַר אֱמָשָׁא לֹא *but Amasa did not protect himself*, 2 Sam. xx. 10.

3. With a reflective signification, *Niphal* frequently occurs in the imperative: as הִשָּׁמַר לָּךְ *guard thyself, be cautious, or take heed*, Gen. xxxi. 24; נֶאֱדָר *do separate thyself* Gen. xiii. 9. Sometimes it appears unimportant, whether *Niphal* is rendered in the passive or reflective sense: as יִקּוּ *let the waters be gathered together*, or *let the waters gather themselves together*, Gen. i. 9. The same is the case with הִקְבְּצוּ, הִאָּסְפוּ Gen. xlix. 1, 2. Hence נִסְדְּדוּ in Ps. ii. 2. may be rendered, *they take counsel together, consult, each other, or among*

themselves. The same is the case with the signification of נוֹעַד Ps. xlviii. 5; and in the singular with נִשְׁפָּטָה, נִכְחָה Isai. i. 18. xliii. 26. The double renderings of the words in such cases may perhaps be accounted for by the consideration, that the passive and the reflective senses require a subject, as well as an object for the completion of their meaning.

4. Some words of this form have an active signification, particularly if not found in *Kal*; as נָבֵא *to prophesy*; נִשְׁבַּע *to swear*, both with the objective case, Jer. xx. 1. Gen. xxvi. 3. In a very few instances *Niphal* retains the signification of *Kal*: as נָלַחַם *to fight*, with the accusative, 1 Sam. viii. 20; as in *Kal*, Ps. xxxv. 1.

5. A few words of this conjugation are derived from nouns; as נִוָּר *to be born a male*, from וָר *a male*; נִלְבַּב *to become wise*; from לֵב *heart*; נִאָּבַק *to wrestle*, from אָבַק *dust*, &c. So in Greek παλαίω from πάλη, συγκακονόομαι from κόνις.

III. PIEL and PUAL. The insertion of a *hard point*, called הִנָּשׁ חֶקֶק in the second letter of the root, which doubles that letter in the pronunciation, gives *Kal* an *intensive* form, and renders its signification more forcible.

1. The action, which *Kal* expresses in a transitive or intransitive sense, is represented in *Piel* as performed with *force*, *zeal*, or as *more frequently repeated*: e. g. שָׁבַר *to break in pieces*, from שָׁבַר *to break*; אָכַל *to consume, devour*, from אָכַל *to eat*, found only in *Pual*, Neh. ii. 3. 13; כָּתַב *to write with zeal, continually*, Isai. x. 1, from כָּתַב *to write*; צָעַק *to cry continually*, 2 Kings ii. 12, from צָעַק *to cry*; זָבַח *to sacrifice frequently*, Hos. iv. 14. from זָבַח *to sacrifice once*; הִלָּךְ *to go, walk continually*, Ps. lxxxvi. 11. 1 Kings xxi. 27, from הִלָּךְ *to go, walk*.

2. Sometimes its intensive meaning is still more defined by additional words; as פָּחַד תָּמִיד כָּל הַיּוֹם *to fear continually every day*, Isai. li. 13. Hence *Kal* expresses frequently

a single action, whilst *Piel* implies *habit*, practice, in that action; compare, for instance, the participles **שָׂנֵא**, **אֲהַב**, **רָצָה** in *Kal*, with those in *Piel*, **מִשְׂנֵא** Hos. ii. 7. **מְרַצֵּה** Ps. lv. 13. **מְרַצֵּה** Isai. i. 21.

3. In some instances *Piel* takes an apparently different signification from *Kal*, as **שָׁלַח** to *dismiss*, properly to *send away for ever*, from **שָׁלַח** to *send*; **סָפַר** to *relate*, properly to *re-count*, from **סָפַר** to *count*. The significations under 1. 2. 3. appear to be the first and principal ones of the *Piel* form.

4. Simply transitive in the various significations of *Kal*; as **לָמַד** to *teach*, from **לָמַד** to *learn*; **כָּבֵד** to *harden*, to *honour*, from **כָּבֵד** to *be hard*, to *be honoured*, *gravem esse*; **קָלַל** to *despise*, to *curse*, from **קָלַל** to *be lightly esteemed*, to *be despised*, also simply, to *be light*; **כָּלָה** to *complete*, *finish*, from **כָּלָה** to *be completed*, *finished*; **מָלָא** or **מָלֵא** to *fill*, *fulfil*, from **מָלֵא** to *be full*. In this signification it is in several instances equivalent to that of *Hiphil*; as **אַבַּד** and **הֶאֱבִיד** to *destroy*, **חָיָה** and **הֶחְיָה** to *let live*, to *preserve alive*. Hence both conjugational forms are used in the same signification in a connected speech of the context, as **קָשָׁה** and **הִקְשָׁה** to *make hard*, Gen. xxxv. 16, 17; **כָּעַס** and **הִכְעִים** to *make angry*, to *provoke*, 1 Sam. i. 6, 7.

5. Used in the signification of *Kal*, whenever it occurs in the conjugation of *Piel* only; as **צִוָּה** to *command*, **מָהֵר** to *hasten*, **אָרַה** to *wish*.

Derived from nouns, which is more frequently the case with *Piel*, than with any other of the conjugations, it expresses the signification of the noun either in an *active* or *privative* sense.

1. In an active signification are **יָבֵם** to *perform the duty of a husband's brother*, from **יָבֵם** a *brother-in-law* or *husband's brother*, Latin, *levir*. See **יָבֵם** in my translation of Gesenius' Hebrew Lexicon. **כָּהֵן** to *serve as a priest*, to *administer the*

priest's office, from כֹּהֵן *a priest*; קִנָּן *to nest*, from קָן *a nest*; בָּכַר *to make as first-born, to adopt him as such*, from בָּכֹר *first-born*.

2. In a privative signification are שָׁרַשׁ *to unroot, to root up*, from שָׁרַשׁ *root*; סָעַף *to cut off branches*, from סָעִיף *a branch*; וָנַב *to cut off the rear*, (literally *the tail*) of an army, from וָנַב *tail*. Hence the same words in *Piel* are found in both significations: e. g. דָּשַׁן, from דָּשַׁן *ashes*, may signify *to burn into ashes*, according to the literal meaning of דָּשַׁן in Ps. xx. 4, or *to remove the ashes*, *cinerare*, Numb. iv. 13. Again סָקַל from סָקַל *stone*, signifies *to stone*, i. e. *to throw stones at*, in 2 Sam. xvi. 6, 13, (as עָפַר בְּעָפָר *to cast dust*, in the latter verse); and *to clear from stones*, as in Isai. v. 2. Thus חָטָא signifies, *to bring (חַטָּאת) a sin-offering*, according to Levit. vi. 18, 19 (25, 26), and also *to purify generally, to blot out the sin*, Levit. xiv. 52, because the act of bringing a sin-offering is the *abolitio criminis*. See Michaelis, *Mosa. Rechte*, Th. iv. p. 64.

PUAL, the passive form of *Piel*, which is likewise formed by חֻזַּק, דָּגַשׁ in the middle radical letter, has rarely *Kamets chatuph*, instead of *Kibbuts*, for its first vowel; as שָׁדַד and שָׁדַד *to be laid waste*, Nah. iii. 7; Jer. iv. 20. בָּלָה and בָּלָה *to be finished*, Ps. lxxii. 20; Gen. ii. 1.

This passive form, as well as the *Hophal* one, are generally used where the name of the agent, by whom the action is performed, is not mentioned; as וַיֵּכְלוּ *thus were finished*, Gen. ii. 1; וַיִּכְסּוּ *and they were covered*, vii. 19; קָבַר *was buried*, xxv. 10. In these instances the performed action is expressed without the name of the agent. See further remarks under *Hophal*, p. 204. *Obs.* 1. and 2.

IV. HIPHIL and HOPHAL. With regard to the form and meaning of this conjugation, see p. 197, line 13.

It has been observed in p. 201. 4. that *Hiphil* and *Piel* are sometimes used in the same signification, but here it is proper to add, that, whenever words occur in both forms, there is frequently a difference in their significations: e. g. כָּבֵד in *Piel* to honour, but in *Hiphil*, to make respected; כָּחַד in *Piel* to conceal, in *Hiphil* to extirpate; קָלַל to be light, despised, *Piel* to despise, curse, in *Hiphil* to make light. But whenever words only occur in one of the two conjugations, they may be rendered either in a causative or transitive sense, according to the different meaning and construction of the primitive verb in *Kal*; as יָצָא to go out, הוֹצִיא to bring out; קָדַר to be black, to mourn, הִקְדִּיר to make black, to cause to mourn; בָּרַע to bend or bow one's self down, הִכְבִּיעַ to cast down. In *Piel* מָלֵא to fill, from מָלֵא to be full.

Obs. 1. Although *Hiphil* may be rendered in another language in several instances *intransitively*, without producing any material alteration in the sense of the passage, yet it has never that sense in Hebrew: e. g. יָטַב to be good, signifies in *Hiphil* to act well, as יִיטִיב Gen. iv. 7; עָשִׂיר to be rich, הִעֲשִׂיר to make rich, Gen. xiv. 23; חָרַשׁ to be silent, הִחָרֵשׁ to keep silence, Gen. xxxiv. 5; Exod. xiv. 14; Numb. xxx. 5. The distinction in many cases is to us almost imperceptible, yet it is really great in Hebrew, since *Kal* expresses only the *quality*, but *Hiphil* the *action* or *performance itself*. Thus the verbs denoting colour have in *Hiphil* a causative signification: e. g. אָדָם to be red, Lam. iv. 7, in *Hiphil* הִאָדִים to make red, to assume red, Isai. i. 18; לָבָן to be white, הִלְבִּין to make, to assume white, Isai. i. 18; in the latter two instances, an *apparent* operation is attributed to nature, and therefore the causative form is used.

Obs. 2. *Hiphil* never has an intensive signification; הִאָמַר combined with the accusative, Deut. xxvi. 17, 18, which is cited by some grammarians in favour of an intensive meaning, is purely *causative*; and the passages ought to be rendered: *thou hast occasioned* (or *caused*) *Jehovah* to promise, to be thy God, and *Jehovah* has occasioned

or (caused) *thee to promise, to be his people*, the promise being mutual. It is remarkable that the *Hiphil* form of the verb אָמַר, which occurs in the Hebrew text only in the verses just cited, is rendered in the Authorised English Version by the word *avouched*—*Thou hast avouched the Lord this day to be thy God, and the Lord hath avouched thee this day to be his people*—and it is also remarkable, that throughout the English version the word *avouch* occurs only in these verses. Let me also observe, that Ainsworth here adopts the same rendering—with this note to the expression *hast avouched*—“or *hast made to say*, that is, *to promise* :”—giving the original word a causative signification. Buxtorf’s version of הָאָמַרְתָּ is *dicere fecisti*, and of הָאָמַרְתָּ *dicere fecit te*; which confirms the translation here given.

Obs. 3. Nor can *Hiphil* have a privative signification; הוֹרִישׁ which is cited by some in favour of that signification, means literally, *to make to possess, to take effectually into possession, or to drive out a nation*, (Exod. xxxiv. 24. Deut. ix. 3). *Land and inhabitants* are by the Hebrews used indiscriminately.

Obs. 4. The causative form is more rarely derived from nouns than the *Piel* form: e. g. הִמְטִיר *to cause to rain*, from מָטַר *rain*; whence בָּרַד הִמְטִיר *to let or cause to rain hail*, Exod. ix. 23; הִרְעִים *to let or cause to thunder*, Ps. xxix. 3, from רָעַם *thunder*; הִשְׁלִיךְ *to make or cause to shine, as snow*, Ps. lxviii. 15, from שָׁלַג *snow*; הִשְׁרִישׁ *to cause to take or strike root*, Ps. lxxx. 10, from שָׁרַשׁ *root*; הִפְרִיחַ *to make to flourish, to cause to bloom*, Prov. xiv. 11, from פָּרַח *flower, bloom*.

HOPHAL, the passive form of *Hiphil*, expresses as *Pual* (see p. 202.) the operation of the action without the name of the operator.

Obs. 1. Hence *Pual* or *Hophal* is called by the Hebrew grammarians בְּנִין שֶׁל אֵין נֹכַח שֵׁם פֻּעֵל *a conjugation in which the name of the performer is not mentioned*. In the western languages the name of the agent may be added by using a preposition: e. g. *Abel was murdered by Cain*; but the Hebrews, whenever the performer of the

action is known, generally prefer the more concise active construction: *Cain murdered Abel*, and use the passive construction almost only, where the agent is unknown or concealed; as *וַיִּגֵּד לְתָמָר* *it was reported to Tamar*, Gen. xxxviii. 13. *מוֹת יוֹמָת* *he shall be put to death*, Exod. xxi. 12, 15, 16, 17, it being entirely unknown by whom it was reported, or by whom the criminal is to be put to death.

Obs. 2. The passive forms corresponding to their respective active ones are most frequently used; as *הוּקַם* *to be erected*, Exod. xl. 17, from *הִקִּים* *to erect*, xl. 1; *הוּצָא* *to be brought out*, Gen. xxxviii. 25, from *הוֹצִיא* *to bring out*, in verse 24; *הוּרֵד* *to be brought down*, Gen. xxxix. 1, from *הוֹרִיד* *to bring down*. But more particularly, whenever the force of the causative meaning is to be retained in the passive voice, which is generally the case when *Hiphil* is derived from verbs transitive: e. g. *הִרְאָה* *to be made, or caused to see*, Exod. xxv. 40; xxvi. 30, from *הִרְאָה* *to make or cause to see*, Exod. xxv. 9; *לֹא תַעֲבֹדֵם* *ye shall not be made, i. e. induced or persuaded to serve them* (upon any consideration) Exod. xx. 5. xxiii. 24, from *הָעֲבִיד* *to make or cause to serve*; *הִנְחֵלְתִּי* *I am made or forced to inherit*, Job vii. 3, from *הִנְחִיל* *to make or cause to inherit*. See also *הִכְרַת* (Joel i. 9.) cited in p. 65. This force is peculiar to *Hophal*, no other passive form can be so used. *Pual* is simply passive of *Piel*, as *לִמַּד* *to be taught*, from *לִמַּד* *to teach*, Isai. xxix. 13; Cant. iii. 8; *שָׁלַח* *to be dismissed*, from *שָׁלַח* *to dismiss*, Gen. xlv. 3. So *שָׁלַם* is used passively in the various significations of *שָׁלַם*.

V. *Hithpaél* and *Hothpaél*. This conjugation, which is formed by prefixing the syllable *הִתְ* to *לִמַּד* the infinitive form of *Piel*, as *הִתְלַמַּד* has the following significations:

1. It has most frequently a *reflective* signification, but more intensively than *Niphal*. This is particularly the case, whenever both are used in a reflective sense: e. g. *הִתְנַקֵּם* *to revenge one's self zealously, to be vindictive*, Jer. v. 9. Ps. viii. 3, whilst *נָקַם* signifies simply *to revenge one's self*, Judg. xvi. 28;

וְלֹא יִתְּפָרְדּוּ and *they cannot be separated*, Job xli. 9. (xli. 17), which compare with the imperative *Niphal* הִפָּרֵד *separate thyself*, Gen. xiii. 9; in the cited passage of Job compare יִתְּלַבְּדוּ *they hold themselves closely together, stick close to each other*, with נִלְבֵּד in *Niphal*. Hence הִתְרַאָּה *to look at each other continually, to tarry*, Gen. xlii. 1.

2. It signifies a mere *assumption* or *pretension*, as הִתְגַּדֵּל *to make one's self great*; הִתְחַכֵּם *to assume to be wise*; הִתְחַלֵּה *to pretend to be sick*; hence הִתְאָדַם *to show itself red, to display or sparkle red*, applied to wine, Prov. xxiii. 31.

3. Sometimes it has an apparent simple signification, as הִתְחַנֵּן *to petition, to solicit*, i. e. *to induce a person to be gracious towards himself*, by solicitation; הִתְהַלֵּךְ *to walk to and fro*, Job i. 7; or *continually*, Gen. vi. 9.

The passive form *Hothpaél* rarely occurs: e. g. הִתְּפָקְדוּ *to be numbered, mustered*, Numb. i. 47; ii. 33; הִטְמָא *to be defiled or polluted*, Deut. xxiv. 4; הִכְבִּים *to be washed*, Levit. xiii. 55, 56.

Obs. *Hithpaél* itself occurs, as *Niphal*, in a passive signification, but more rarely: e. g. הִתְבָּרַךְ *to be blessed*, Gen. xxii. 18; הִתְרַפָּא *to be healed*, instead of נִרְפָּא, 2 Kings viii. 29; ix. 15; הִשְׁתַּכַּח *to be forgotten*, for the usual word נִשְ�כַּח, only in Eccles. viii. 10.

The verbs with *pluriliteral* roots, now about to be exemplified, have, with regard to their technical forms, already been slightly noticed in line 12, p. 67. These forms of verbs, which are here divided into four classes, are conjugated like *Piel* and *Pual*, with which they agree in their signification.

1. Verbs in which none of the letters of the root are repeated: e. g. כָּרַבֵּל *to put on a garment*, whence participle passive מְכַרְבֵּל 1 Chron. xv. 27; רִטְּשׁ *to be reviving*, whence

Pual רָטַפֵּשׁ Job xxxiii. 25; פָּרִישׁ *to spread out*, Job xxvi. 9; יִכְרִסְמָנָה *to devour*, whence in the second mood *Piel* יִכְרִסְמָנָה Ps. lxxx. 14. (13); תַּחַרָּה *to vie*, whence תִּתַּחַרָּה Jer. xii. 5, and participle מִתַּחַרָּה xxii. 15. To which may be added תִּדְגֵּל *to teach to go*, whence תִּדְגֵּלְתִּי Hos. xi. 3, most probably derived from דָּגַל *foot*.

2. Verbs formed by repetition of the first and last letter of the root: e. g. דָּבַדַּד *to dance*, whence participle מִדְּבַדַּד 2 Sam. vi. 14; סָכַסַּךְ *to arm*, whence סִכְכֵּכְתִּי and יִסְכְּכֶךָ Isai. ix. 10. xix. 2; צִפְצָף *to chirp*, whence participles הַמְצַפְצָפִים, וּמְצַפְצָף, and in the second mood אֲצַפְצָף Isai. viii. 19. x. 14. xxxviii. 14; קָרַקַר or more properly קִרְקַר *to destroy*, whence וְקִרְקַר Numb. xxiv. 17; participle מִקְרַקַר Isai. xxii. 5; חָרַחַר *to inflame*, whence infinitive לְחַרְחַר Prov. xxvi. 21; בָּלַבֵּל *to support*, whence וּבְלַבֵּלְתִּי, וּבְלַבֵּל, וְאֵכְלַבֵּל, Gen. xlv. 11. xlvii. 12. L. 21; The latter verb occurs frequently in *Piel*, but only once in *Pual*, יִבְלַבֵּל 1 Kings xx. 27. Kimchi derives all these forms under No. 2. from the verbs ע'ו ע'. But other grammarians derive some of them from the verbs ע'ע'.

3. Verbs formed by repetition of the first and second letter of the root: e. g. שָׁגַשַּׁג *to cause to grow*, whence תִּשְׁגֶּשְׁגִּי Isai. xvii. 11; שָׁעַשַּׁע *to delight*, whence וְשָׁעַשַּׁע Isai. xi. 8; יִשְׁעֶשְׁעִי Ps. xciv. 19; cxix. 70; also in *Hithpael* Ps. cxix. 16; Isai. xxix. 9; תַּעֲתַע, or more properly תַּעֲתַע *to ridicule*; whence כִּמְתַעֲתַע Gen. xxvii. 12; also in *Hithpael* 2 Chron. xxxvi. 16; טָאָטַט *to sweep away*, whence טִטְאֲתִיָּה Isai. xiv. 23; יִפְיִפִּית *beautiful, beautiful thou art*, Ps. xlv. 3. הִתְמַדְמַדָּה *to delay*, whence הִתְמַדְמַדְנִי Gen. xliii. 10; xix. 16; infinitive, and second mood, Exod. xii. 39; Hab. ii. 3. These forms under No. 3. are derived by Kimchi from the verbs ל"ה, other grammarians derive some of them from ע'ע'.

4. Verbs with five letters, formed by repetition of the last two letters of the root: e. g. סָחַרַחַר *to beat violently*, Ps.

xxxviii. 11; חִמְרָמַר in *Pual*, to be tormenting, whence חִמְרָמְרוּ Lam. i. 20; Job xvi. 16.

IMPERFECT VERBS.

Irregular verbs, which require for the forms of their respective parts or conjugations two distinct roots, both of which have the same signification, are called with respect to their forms imperfect verbs: e. g.

1. הָלַךְ and יָלַךְ both signifying *to go*, from the first mood, the infinitive participle of *Kal*, נָהַלְתִּי (Ps. cix. 23. only) of *Niphal*, the whole of *Piel* and *Hithpaël* are formed from the root הָלַךְ; but the second mood, the imperative of *Kal*, and the whole of *Hiphil* from the root יָלַךְ.

2. לָקַח and נָקַח both signifying *to take*, the first mood, the participle of *Kal*, the whole of *Niphal*, the first mood of *Pual* and the participle of *Hithpaël* (Exod. ix. 14. Ezek. i. 4.) from the root לָקַח; but the second mood, and with very few exceptions the imperative and infinitive from the root נָקַח.

Obs. 1. These appear to be the only two verbs which derive some of their forms from a regular, and others from an irregular verb. Thus the forms from הָלַךְ are regular, but those from יָלַךְ, a root of the verb פָּנָה, irregular. The forms derived from לָקַח are regular, but those from נָקַח, a root of the verbs פָּנָה, irregular.

Obs. 2. All other verbs which derive their forms from two verbs are irregular in both forms. Instances are יָטַב and טוֹב *to be good*, which are respectively roots of the verbs עָוָה and פָּחַד; יָצַב and נָצַב *to place*, which are of the verbs פָּחַד and פָּנָה; רָבַב and רָבָה *to multiply*, are of the verbs עָוָה and לָוָה, &c. No examples with regard to their forms need to be given, since they are all fully noticed in my translation of Gesenius' Hebrew Lexicon.

CHAP. IV.

ON THE PARTICLES.

CONTAINING

1. *Adverbs.*
2. *Prepositions.*
3. *Conjunctions.*
4. *Interjections.*

Among these four parts of speech, which are included under the term Particles, most of them are derivatives, a few only are primitives.

SECTION 1.

ADVERBS.

THERE are parts of speech, which without any deviation are used in an adverbial signification. For instance:

1. Most frequently nouns of each gender and number: e. g. in the masc. sing. חָרֵשׁ *silently*, literally *silence*, Josh. ii. 1.; בָּטָח *securely*, literally *security*, Gen. xxxiv. 25. In the fem. sing. מְהֵרָה *hastily*, literally *haste*; particularly in the fem. termination יָת; as יְהוּדִית, אֲרָמִית, *in the Jewish, Aramaic, language*. In the plural of each gender; as מִישָׁרִים

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righteously, Ps. lviii. 2; חֲלִיפוֹת *alternately*, 1 Kings v. 28. To which may be added nouns with prepositions; as לְפָנִים *formerly*; בְּמֵאֹד *very*, literally *with effort*.

2. Adjectives; as מְּוֹב *good, well*; רַבָּה, רַבַּת *much, sufficiently*, Ps. lxii. 3. lxv. 10; בֵּן *recte, ita*, lit. *rectum*; רִאשׁוֹנָה *foremost*, אַחֲרֹנָה *hindermost*, Gen. xxxiii. 2.

3. Infinitives; as לְרֹב *abundantly*; הֵטֵב *well, carefully*, Deut. ix. 21; xiii. 15: הֵרַבָּה *much*, 2 Sam. i. 4; rarely in plural הֵרַבּוֹת Prov. xxv. 27.

4. Pronouns; as הֵּה *here*; הִנֵּה *hither*; מַה *how*?

5. Adverbs, which with the greatest probability may be considered as primitives, are: אָן *then*; אֵי *where*? אָן *whither*? אַם *an*? *nonne*? כֹּה *thus*; לֹא *not*, מִתִּי *when*? פֹּה *here*; שָׁם *there*. To which belong *Hé interrogative* pointed with *chatuph Pathach*, as הֵ prefixed to words of any part of speech; as הֵמָּן, הֵלֵא Gen. iii. 11; iv. 7.

6. Some adverbs are compounded from two adverbs; as אֵיפֹה *where?* from פֹּה and אֵי; אֵיכֹה, אֵיכָה *how?* from כֹּה and אֵי; אֵיכָה *how?* from כֹּה and אֵיךְ; בְּלִימָה *nothing*, from מָה *what*, and בְּלִי *not*; מִדַּע *why?* from יָדַע *known*, and מָה *what?* and a few more. Others are compounded from adverbs and prepositions; as אַחֲרֵי כֵן *afterwards*; עַל־כֵּן *wherefore*; עַד־אָנָּה *how long?* Thus שְׁלֹשֹׁם *yesterday*, is in all probability compounded from יוֹם *day*, and שְׁלוֹשׁ *three*.

7. Others derived from nouns take the terminations ׀ָם; as חֲנָם *gratuitously*, from חֵן *grace*; אֱמָנָם *truly*, from אֱמֶן *truth*; יוֹמָם *daily*, from יוֹם *day*. Others, ׀ָם; as מִּפְּתָאֵם *momentarily*, from פָּתַע *a moment*; שְׁלֹשֹׁם *yesterday*.

The following list contains most of the Adverbs in an alphabetical order.

אולי *perhaps.*
 אולם *but.*
 אז , איז *at that time, then.*
 אחר *back, behind.*
 אחרנית *backwards.*
 אחר *behind.*
 לאט , לאט *softly, slowly.*
 איך , איכה } *how.*
 איככה }
 אין , אל *not.*
 איפא *now.*
 איפה *where, how.*
 אך *only, entirely.*
 אל *if.*
 אם *if, when.*
 אכנס *truly.*
 אמש *last night.*
 אן , אנה *where, whither.*
 אף *also.*
 אפס *except, only.*
 אתמול *yesterday.*
 בי *pray.*
 בל , בלי *not, without.*
 בלעד *save, besides.*
 גם *also.*
 די *sufficient, enough.*

היום *to day, hodie.*
 הלאה *farther, beyond.*
 הנה , הלם *here, hither.*
 הרבה *much.*
 חוץ *without.*
 הנם *for nothing.*
 טרם *not yet, before.*
 יחד , יחדיו *together, united.*
 ככה , כה *thus, so.*
 כי *if, that, for.*
 כ , כמו *as, according to.*
 כן *thus, so.*
 לא *not.*
 לבד *alone, only.*
 לו *perhaps.*
 לכן *therefore.*
 למה *why, wherefore.*
 מאד *very.*
 מאז *since.*
 מדיע *wherefore.*
 מהרה *expeditiously.*
 מחר , מחרת *to-morrow.*
 מטה *below, downwards.*
 מעט *little.*
 מתי *when, what time.*
 נגד *over against.*

הֵּרֶ here.
 פֶּעַם once.
 פִּתְאֻם suddenly.
 רִיקֵם empty.

שֶׁלֹּשׁ the day before yester-
 day.
 שָׁם שָׁמָּה there, thither.
 תָּמִיד constantly.

SECTION II.

PREPOSITIONS.

As primitive prepositions may be considered the letters בּ *in*, כּ *according to*, לְ *to*, which are prefixed to nouns; as בַּיָּמִים *in days*; כַּצְדִּיקוֹ *according to his righteousness*; לְעָפָר *to dust*. To which belongs מִן *from, out*; as מִן־הַשָּׁמַיִם *from heaven*; but the final *Nun* is frequently dropped, and compensated by *Dagesh*; as in מִן־הַדֶּרֶךְ *from the way*; before nouns with a guttural letter or ה, ו, א; as מֵעִיר *out of town*.

Derivative Prepositions, which take their forms from other parts of speech, either with or without the letters מ, ל, כ, ב prefixed, have always the form of nouns in the state of construction. The following list contains most of the prepositions in an alphabetical order:

אַחֵר *after*.
 אֶל אֵלֵּי *to*.
 בְּאַפִּס, אֶפֶס *except*.
 אֵצֶל *at*.
 אֶת *sign of the accusative*.
 בְּדִּי *by*.
 בְּגִלָּל *on account of*.

בֵּין מִבֵּין *between*.
 בְּלֵעָדִי *without, except*.
 בְּעֵבוּר *on account of*.
 בְּעֵד *behind, after*.
 זֶלַת *except*.
 חֲלָף *instead, for*.
 חוּץ *out of*.

עַן <i>because.</i>	נֹכַח <i>against.</i>
כִּי } <i>according to.</i>	עַד <i>until, unto.</i>
לְפָנַי } <i>because,</i>	עַל <i>upon.</i>
לְמַעַן <i>because,</i>	עִם <i>with.</i>
לְפָנַי <i>before.</i>	לְ סָבִיב <i>round about.</i>
מִלְפָּנֶיךָ <i>from before.</i>	עֲבֵר <i>beyond.</i>
מִמּוּלֵי, מִמּוּלֵי <i>opposite.</i>	תַּחַת <i>under, instead.</i>
לְנֶגֶד, לְנֶגֶד <i>in front, opposite.</i>	

Obs. 1. The prepositions לְ *to*, מִן *from*, and אֵת *the sign of the accusative*, are inflected in combination with affixes according to the examples given in pp. 45, 46, and *Observation 3*, in p. 47.

Obs. 2. The preposition בְּ *in* is inflected with affixes like לְ *to*; as בִּי *in me*, בָּךְ *in thee*, &c. The form of the third person בָּם *in them*, contracted from בְּהֶם, is an exception. The poetical form בָּמוֹ *in them* for בְּהֶם, as לָמוֹ *for them* does not occur, although בָּמוֹ is used poetically, instead of the prefix בְּ, as לָמוֹ *for them*.

Obs. 3. The preposition כִּי *according to*, or *as*, takes before affixes the form כְּמוֹ; as כְּמוֹנִי *as I*, כְּמוֹדוֹ *as he*. In the second and third person plural כֶּכֶם *as you*, כֶּהֶם *as they*, are used in prose, and כְּמוֹכֶם, כְּמוֹהֶם in poetry.

Obs. 4. When the preposition אֵת signifies *with*, it assumes before affixes the form אִתִּי; as אִתִּי *with me*, אִתְּךָ *with thee*, &c. It then corresponds entirely to the preposition עִם *with*, which with affixes is likewise so inflected; as עִמִּי *with me*, עִמְּךָ *with thee*, &c. But it may be proper to remark that the distinction of the particles אֵת as sign of the *accusative*, and אִתִּי *with*, is not strictly observed in the later writings; and even in the books of Kings and in Jeremiah אִתִּי is used for *with me*, אִתְּךָ *with thee*, but not *vice versa*.

Several of these prepositions have the forms of nouns, either in the plural state of construction, or in the sin-

gular and plural, and with affixes generally in the plural, but with the signification in the singular. Examples are:

אֶל *to*, as stat. constr. of אֵל; plural אֱלֵי *to*, poetically; with affixes אֵלַי, אֵלָיו, אֵלֵיכֶם.

מִן *from, out*, rarely מִנֵּי in stat. constr. of the plural, Isai. xxx. 11.

עַד *until, unto*, properly, *time, duration*; plural stat. constr. עַדֵּי, poetically; with affixes עַדֵּי, עַדֵּיהֶם.

עַל *upon, over*, stat. constr. in עַל *high*; plural stat. constr. עַלָּי, poetically; with affixes עַלָּי, עַלָּיהֶם.

תַּחַת *under*, in stat. constr. in the singular only; with affixes either in the plural תַּחַתַּי, תַּחַתָּי, the singular תַּחַתַּיְנִי, תַּחַתָּיְנִי.

From the preceding examples, to which others might be added, it is clear that prepositions are distinguished from adverbs by being used in the form of the state of constr. whilst adverbs are used in the absolute state: e. g.

1. Thus לְפָנַי *formerly*, in the *absolute state*, or in the *nominative*, is an *adverb*, but לְפָנַי *before*, in the state of construction, or in the genitive, a *preposition*. With affixes it is inflected as דְּבָרַי, the plural of דָּבָר *a thing*.

2. Many prepositions, which, like nouns, have in the genitive and nominative the same form, may be easily distinguished from each other, by the place which they occupy in combination with other words. Compare for instance אַחֲרַי (*afterwards*) as an *adverb*, with regard to position, in Gen. xviii. 5. Exod. v. 1. Numb. xix. 7, and as a *preposition* in Cant. ii. 9. Gen. xv. 1. xxii. 1.

3. To the prepositions belongs the additional ה, termed *Hé local*, which is affixed to nouns instead of the prefix-preposition

ל *to*; as *צַעְרָה* *to Zoar*, Gen. xix. 23; *אֶרֶצָה* *to the earth*, xxxiii. 3; instead of *לְצַעַר*, *לְאֶרֶץ*. So also *הָרָה* Gen. xiv. 10, instead of *לְהָרָה* *to the mountain*.

4. Several prepositions, like adverbs, are compounded of two, the signification of both being sometimes retained: as *מֵעַם*, *מֵאֵת* *from with*; *מִבֵּין* *from between*; *מִלְפָּנֵי* *from before*.

SECTION III.

CONJUNCTIONS.

CONJUNCTIONS may likewise be divided into primitives and derivatives.

1. Primitives are: *אָבֵל* *but*, *אוּ* *or*, *אֲדָ* *only*, *אֵל* *lest*, *אִם* *also*, *אִם* *if*, *לִי* *grant that*, *וְיָ* *utinam*, *פֶּן* *perhaps*, *לֵשֶׁת*. Some of these are occasionally used either as a conjunction or as an adverb, all depends on their locality and connection with other words. To the preceding conjunctions must be added *וְ* *חִבּוּר* *וְ* i. e. *Vau copulative*, which occurs more frequently than any other.

2. Derivatives are those, which take their form from other parts of speech: e. g. from pronouns, as *אֲשֶׁר* *which*, *that*, as conjunction *because*, *that*, compare in Latin *quod*, in English *that*; *כִּי* *that*, *for*, *because*, (originally most probably the same as *אֲשֶׁר*). Compare in Arabic *كَي*, in Latin *quod*, *quia*, in Greek *ὅτι*, whence *uti*, *ut*.

3. But conjunctions are most frequently compounded from adverbs and prepositions, to which either the conjunctions *אֲשֶׁר* or *כִּי*, more rarely *אִם* are added; as in English, *until that*, *in order that*. But these conjunctions may be elliptically

2. Some interjections take the forms of verbs or of nouns : of verbs are: הָבָה (Gen. xi. 3, 4. 7.) *come!* properly imperative of הָבַ to give; לָכֵה *come, go!* (Gen. xxxi. 44. xix. 32.) properly imp. from יָלַךְ to go; הִם *be still, hush!* (Judg. iii. 19.) imp. from הָסָה in *Piel*; רֵאֵה *see, behold!* imp. from רָאָה to see. Of nouns are: אֲשֵׁרִי *hail to the man!* or *O the blessedness of the man!* Ps. xciv. 1. ii. 12. With affixes אֲשֵׁרֶיךָ, אֲשֵׁרֶיהָ fem. (Eccles. x. 16.) instead of אֲשֵׁרֶיךָ, *hail to thee!* אֲשֵׁרָיו *hail to him*, Prov. xvi. 20, from אָשַׁר; חֲלִילָה *far be it!* from חָלַל *profanation*; בִּי *O hear!* contracted from בְּעִי Job xxx. 24; רַב *enough, withhold!*

PART III.
SYNTAX,
OR
GRAMMATICAL RULES RELATIVE TO
THE CONSTRUCTION OF WORDS IN A SENTENCE.

CHAP. I.

CONTAINING

1. *The Article, Substantive, and Adjective.*
 2. *Personal Pronouns, and Pronominal Affixes.*
 3. *The Verb, Participle and Infinitive.*
 4. *The Adverb, Preposition, Conjunction and Interjection.*
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SECTION I.

ARTICLE, SUBSTANTIVE, AND ADJECTIVE.

THE ARTICLE.

IN Hebrew the definite article, expressed by the letter ׁ (p. 120.), is used, like *the* in English, with nouns in the singular and plural number.

The rules for prefixing the article to substantives are :

I. To substantives expressing definite objects, either generally known, or made known by the tenour of the passage :

e. g. הַשֶּׁמֶשׁ *the sun*; הַיָּרֵחַ *the moon*; הַמֶּלֶךְ *the king* (when the subjects are speaking of him), 1 Sam. xiv. 3. Esth. iv. 11. הָאָדָם *the man* (before mentioned) Gen. ii. 7. *He sat himself down* עַל הַבְּאֵר *by the well*, because there was only one well in that neighbourhood, Exod. ii. 15. But in Poetry the article is often omitted in nouns expressing definite objects; thus שָׁמֶשׁ for הַשֶּׁמֶשׁ, מֶלֶךְ for הַמֶּלֶךְ in Ps. LXXii. 17; LXXXiv. 12; xxi. 2. XLV. 16.

The article is often used for the pronoun demonstrative and possessive; as הַיּוֹם *the day*, הַלַּיְלָה *the night*, Gen. i. 14. is used for *this day*, *this night*, Gen. iv. 13; xix. 5, and frequently. *Saddle me* הַחֲמֹר *the ass*, i. e. *my ass*, 1 Kings xiii. 13. 24. 27.

II. To a noun in the *singular* which may refer either to an *individual* or *collectively* to a whole class of men, animals, or things: as הַצְדִּיק *the righteous* Gen. xviii. 25; הָאֲרִי *the lion* Amos v. 19; 1 Sam. xvii. 34. הַשָּׁחַד *the present*, generally considered, Deut. xvi. 19. See also Deut. xxx. 15. Especially to the names of nations הַכְּנַעֲנִי *the Canaanite*, Gen. i. 11; Josh. ii. 10.

III. To common nouns, when used with a particular, individual signification: as הַנָּהָר *the river*, i. e. *Euphrates*, Josh. xxiv. 2. 3. 15; הַמִּדְבָּר *the desert*, i. e. *the Arabian desert*, Gen. xiv. 6.

Omission of the article. The article is omitted in the following instances:

I. Before proper names: as דָּוִד *David*; כְּנָעַן *Canaan*; פָּרַת *Euphrates*; סִינַי *Sinai*.

Obs. But words indicative of qualities, when used instead of the names of persons, may have the article; as הַקֹּהֵלֶת *the gatherer*, used instead of Solomon, Eccles. xii. 8; חֹסֶפֶת *the Scribe*, Ezra ii. 55.

So also the names of countries, rivers, &c. which originally indicated a distinctive property, or a memorial event, are frequently used with the article: as הַגָּלִיל *Galilee*, literally the *circuit*, 1 Kings ix. 11; Josh. xx. 7; also called הַגְּלִילָה 2 Kings xv. 29; הַיַּרְדֵּן the *Jordan*, literally the *fall, descent*; הַלְבָּנוֹן the *Lebanon*, literally the *white mountain*. Names conveying a memorial event are הַגְּלֵעַר (Deut. ii. 36. xxxiv. 1.) the *heap of witness*, as explained in Gen. xxxi. 47; חָצֵי (Gen. xii. 8; xiii. 3.) the *heap*, from עֵי a *heap*; הַפָּרָה Josh. xviii. 23.

II. Before nouns in a state of construction; as תּוֹרַת מֹשֶׁה the *law of Moses*. Here it is requisite to observe, that in all instances, where the genitive is a *proper* name, the article is omitted. But where the genitive is a common or an abstract noun, the article, whenever the connected sense of such two nouns may require it, is placed before the genitive, because the latter defines the signification of the first noun: e. g. כְּלֵי נְחֹשֶׁת *vessels of brass*, הַכְּנָחֶשֶׁת the *vessels of brass*, Josh. vi. 19, 24; אִישׁ אֱלֹהִים a *man of God*, הָאֱלֹהִים the *man of God*, 1 Kings xiii. 1, 5; אַנְשֵׁי מִלְחָמָה *men of war*, Joel ii. 7; אַנְשֵׁי הַמִּלְחָמָה the *men of war*, Josh. v. 6. Comp. also אִשְׁת׃ אִישׁ a *man's wife*, Levit. xx. 10, with אִשְׁת׃ הָאִישׁ the *man's wife*, Gen. xx. 7*. Some exceptions

* It may here be remarked that the words of the English Version, by which the phrase הָשֵׁב אִשְׁת׃ הָאִישׁ is rendered, viz.: "restore the man *his* wife" are perfectly correct. The preceding examples, under No. 2, are cited only to show that the article is omitted before a noun in a state of construction; whether such noun, preceding the genitive, is in the dative, accusative, or any other case. But the position in which a noun is placed makes a material difference in the signification of the passage. The translation of the words cited proceeds from the imperative Hiphil הָשֵׁב, which, signifying *restore* requires the dative of the person, and the accusative of the thing. Hence they are correctly rendered by "restore the man *his* wife," i. e. restore *to* the man his wife. The dative, which is expressed in Exod. xxii. 25, Deut. xxi. 1, xxiv. 13, but omitted in the passage under consideration, has been properly supplied by the translators. The pronoun *his* is introduced to give the full force of the Hebrew; and being added is given in *Italics*. This passage, and others cited on other occasions, are a convincing proof of the attention paid to the translation, which must have proceeded from a thorough knowledge of both languages.

occur to this rule, for instance *הָאֹהֶלָה שָׁרָה* *into the tent of Sarah*, xxiv. 67; *הָאֵל בֵּית־אֵל* *the god of Bethel*, Gen. xxxi. 13.; *נָשִׂאֵי הָאָרוֹן הַבְּרִית* *they that carry the ark of the covenant*, Josh. iii. 14; upon which modern grammarians remark, that whenever the genitive is a proper name, which excludes the article, as in the first two instances, the preceding noun may take it; and when two genitives are depending on each other, as in the last instance, the article may be prefixed to both. The Jewish grammarians consider all the three cited instances, and the like, as Elliptical expressions, in which the noun *אֹהֶל*, *אֵל*, *אָרוֹן* in construction is omitted: as *הָאֹהֶלָה שָׁרָה*; *נָשִׂאֵי הָאָרוֹן הַבְּרִית*; *הָאֵל בֵּית־אֵל*; and in favour of which they cite some examples wherein the full expression is preserved: as *הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת* Exod. xxxviii. 21. Numb. xxxii. i. 4; Ps. cxxxiii. 2; Ezek. xlvi. 3. .

III. Before nouns with pronominal affixes. However some exceptions are found; as *בְּתוֹךְ הָאֹהֶלִי* *in the midst of my tent*, Josh. vii. 21; *וְהַחֲצִי* *and the half thereof*, viii. 33, and a few others.

IV. Before the vocative (called *הָאֵל הַקְּרִיאָה* *He vocative*): e. g. *יְהוָה שָׁמַיִם* *ye heavens*, Deut. xii. 1; *יְהוָה זִקְנִים* *ye old men*, Joel i. 2. But the article is also frequently omitted: as *שָׁמַיִם* Isai. i. 2. Josh. x. 12.

V. Several substantives of the same gender and number following each other, the article being prefixed to the first and in English generally understood before the others, must in Hebrew be repeated before each noun: e. g. Deut. xxxi. 12, “Let the people gather themselves together, the man, and the woman, and the children,” where the article in Hebrew is prefixed to each of the three succeeding nouns, but in English it may be prefixed only to the first, viz. “the people”, and understood before the three others.

The indefinite article is expressed either by the simple form of the noun, as **אִישׁ** *a man*, Gen. iv. 22; xiii. 16, or with the addition of the cardinal number **אֶחָד** *one*; as **אִישׁ אֶחָד** *one man*, Josh. iii. 12, or by a periphrase **מִן אֶחָד** *one of the*, as **מִן אֶחָד מֵהַנְּעָרִים** *one of the servants*, 1 Sam. ix. 3; xvi. 18. See also Job ii. 10; 2 Sam. xiii. 13.

SUBSTANTIVE.

The first of two substantives, being placed in a state of construction (see p. 50. 2.), governs the second in the genitive case: e. g. **קִנְיָה שָׁמַיִם וָאָרֶץ** *possessor of heaven and earth*, Gen. xiv. 19. 22; **דְּבַר יְהוָה** *the word of Jehovah*; **מֶלֶךְ הַכְּבוֹד** *the King of glory*, Ps. xxiv. 7—10. See ten additional examples in Ps. xix. 8, 9, 10. The *genitive* always defines the signification of the *first* noun.

To the preceding examples are to be added the poetical phrases formed by the nouns **אִישׁ** *man*, **בֶּן** *son*, **בַּת** *daughter*, **בָּעַל** *Lord, owner*, in a state of construction.

In the singular. **אִישׁ מִלְחָמָה** *a man of war*, i. e. a warrior, Exod. xv. 3; **אִישׁ הָאֲדָמָה** *a man of the soil*, i. e. a husband-man, Gen. x. 10; **אִישׁ דְּבָרִים** *a man of words*, i. e. an eloquent man, Exod. iv; **בֶּן-קֶשֶׁת** *son of a bow*, i. e. an arrow, Job xli. 20; **בֶּן-שָׁחַר** *son of the morning*, i. e. the morning star, xiv. 12; **בַּת-עֵין** *daughter of the eye*, i. e. the eye-ball. **בָּעַל שֵׁעַר** *possessor of hair*, i. e. a hairy man, 2 Kings i. 8; **בָּעַל כְּנָף** *possessor of wings*, **בָּעַל קַרְנִים** *possessor of horns*, i. e. winged, horned, Prov. i. 17; Dan. viii. 6, 20.

In the plural. **אֲנָשֵׁי חַיִּל**, **אֲנָשֵׁי אֱמֶת** *men of bravery, men of truth*, i. e. brave, faithful, men, Exod. xviii. 21; see similar

ones Gen. vi. 4. Numb. xiii. 33; בְּנֵי אֶשְׁפָּה *sons of the quiver*, i. e. arrows, Lam. iii. 13; בָּנוֹת הַשִּׁיר *daughters of the song*, i. e. singing women, Eccles. xii. 4; בְּעָלֵי הַצִּים *masters of arrows*, i. e. bowmen or archers, בְּרִית בְּעָלֵי *masters of covenant*, allies, Gen. xlix. 23; xiv. 13. We meet with similar expressions in the Greek poets. E. g. *παῖς ἁλίου* for *the day*; ἀκτινῶν πατὴρ for *the sun*, Pindar. So in Latin "*silvæ filia nobilis*" for *pinus*, Hor. Od. i. xiv. 11. Even the spurious Ossian abounds with images of this kind. E. g. "son of the song", i. e. bard; "son of the sword", i. e. warrior; "son of the rock," i. e. echo.

Obs. 1. The second noun in the *genitive* supplies frequently the place of an adjective. This is the case with abstract nouns of which no adjectives are formed: as לֶחֶם הַתְּמִיד *the bread of continuance* for *the continual bread*, Numb. iv. 17. Hence adjectives expressing materials being almost totally wanting are supplied by the noun in the *genitive*: נִזְמֵי הַזָּהָב *ear-rings of gold*, Exod. xxxii. 2. 3; כְּלֵי כֶסֶף *vessels of silver*, Exod. iii. 23. See also Lev. xv. 22. Deut. x. 1. Comp. in French *des vases d'argent*, *l'age d'or*.

Obs. 2. Accustomed to substitute nouns for adjectives, the Hebrews often preferred this mode of expression to corresponding or equivalent adjectives in existence: as בְּגָדֵי קָדֶשׁ *garments of holiness*, to בְּגָדִים קְדָשִׁים, Exod. xxvii. 2; כֹּהֵן הָרֹאשׁ *the priest of the head*, 2 Chron. xix. 11, to הַכֹּהֵן הַגָּדוֹל *the high priest*, 2 Kings xxii. 4. 8.

Obs. 3. Even adjectives in an abstract sense are used instead of nouns, and placed in the *genitive*: as בְּרִכַּת טוֹב *a blessing of goodness*, i. e. *a good blessing*, Prov. xxiv. 28; אִשֶּׁת רָע *a woman of evil*, i. e. *an evil woman*, Prov. vi. 24.

Obs. 4. The first of the two nouns, may be an *adjective*, *participle* or *infinitive*. For examples of adjectives, see Exod. xxxii. 9; Deut. xx. 8. Of participles, Gen. iii. 5; ix. 10; xxiii. 10. Of infinitives, Gen. ii. 4; xxiv. 11; xxxiii. 18.

Obs. 5. Sometimes of, the sign of the genitive, must be expressed by another particle in order to avoid ambiguous meaning: as אֶבֶל יָחִיד *the lamentation of [concerning] the only son*, Amos viii. 10; חֶמֶס לְבָנוֹן *the violence of [against] Lebanon*, Hab. ii. 17. Judg. ix. 24. The same is the case with nouns combined with affixes: as מוֹרָאִי, כְּבוֹדִי *my honour, my fear*, meaning *the honour, reverence*, due to me, Mal. i. 6. Deut. ii. 25. Examples of this kind are more frequent in Hebrew than in any other language.

Obs. 6. The genitive is sometimes preceded by a particle: as הָרֵי בְּגִלְבָּעַ *the mountains in Gilboa*, 2 Sam. i. 21; בְּשִׂמְחַת בְּקִצִּיר *as the joy in the [time of the] harvest*, Isai. ix. 3. See also Judg. v. 10. Jer. xxiii. 23.

Obs. 7. Two or more nouns, not having the same signification, may follow each other in a state of construction: as יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם *the days of the years of the life of Abraham*, Gen. xxx. 6. See also 1 Chron. xxiii. 28.

Obs. 8. The genitive is frequently expressed by אֲשֶׁר לְ, or by the preposition לְ only: אֲשֶׁר לְאָבִיהָ *of her father*, Gen. xxix. 9; 1 Sam. xxi. 8. 2 Sam. ii. 3. By לְ only: as לַחַיִּי נָח *of the life of Noah*, Gen. vii. 11. 1 Sam. xiv. 16; מִזְמֹר לְדָוִד *a Psalm of David*, frequently occurring in the titles of the Psalms.

SUBSTANTIVES IN APPPOSITION.

Two or more substantives referring to the same object are put in the same case, or are said to be in apposition to each other: אֲנָשִׁים אֲחִים אֲנַחְנוּ *men, brethren, we are*, Gen. xiii. 8; לְאֲדֹנִי לְעֵשָׂו *to my lord Esau*, אֶל אָחִידָא *to thy brother Esau*, Gen. xxxii. 5, 7. (4. 6.); אֶת־יְחִידָךָ *thy son, thy only one*, xxii. 2. 16; 2 Sam. vii. 7; בְּנֵעַר בְּאַבְשָׁלוֹם *about the young man Ab-*

salom, 2 Sam. xviii. 12; *עִם בְּנִי עִם יִצְחָק* *with my son Isaac*, Gen. xxi. 10. See additional examples in Gen. xii. 1; xiii. 2; Exod. xxxv. 11; Deut. iv. 18. 34; Deut. iv. 18. 34; xvii. 3.

Obs. 1. It will be seen from the preceding examples that the preposition, which expresses the case of the first noun, is generally repeated before all others which refer to the same object. But Jehuda Leb Ben Zeb, in his Grammar p. 139, makes the following remark on nouns in apposition: "Whenever the first of such several substantives is a *proper name*, the preposition is prefixed to the first, and omitted before the rest. E. g. Gen. xxix. 18, *בְּרַחֵל בְּתָרָה דִּקְטָנָה* *for Rachel thy younger daughter*; in which instance the preposition *בְּ* is prefixed to the proper name, and omitted before *בְּתָרָה*; but when the first of such substantives is a *common noun*, the preposition prefixed to the first must be repeated before the others, according to the above cited examples." *Kimchi* on the contrary considers the repetition of the prefix in either case as a pleonasm.

Obs. 2. A noun in apposition may supply the place of an adjective, when no adjective is formed from it: e. g. *וְבָרִים שְׁלָמִים* *peace-offerings*, Exod. xxiv. 5; *דְּבָרִים נְחָמִים* *words, consolation*, i. e. consolatory words, Zech. i. 13; *אֱמָרִים אֱמֶת* *words, truth*, i. e. true words, Prov. xxii. 21. 1 Sam. vii. 9.

Obs. 3. Nouns are usually put in apposition, which express *weight, measure, time*, and particularly the *materials* of which any thing is made: e. g. *אֵיפָה שְׂעָרִים* *an ephah of barley*, Ruth ii. 17; *כֶּסֶף בְּכָרִים* *two talents of silver*, 2 Kings v. 23; *שְׁבִיעִים יָמִים* *three weeks' time*, Dan. x. 3; *שְׁנֵי טוֹרִים רִמָּנִים* *two rows of pomegranates*, 1 Kings vii. 42; *מִצְלִתִּים נְחֹשֶׁת* *cymbals of brass*, 1 Chron. xv. 19; *אֲשֶׁרָה כָּל-עֵץ* *an idol of any kind of wood*, Deut. xvi. 21; to which also may be added the following examples: *כֶּסֶף סִינִים* *dross of silver*, Ezek. xxii. 18; *צֶמֶר אֵלִים* *ram's wool*, 1 Kings iii. 41.

G G

DESIGNATION OF THE REST OF THE CASES.

The rest of the cases, with the exception of the genitive, are designated by certain prepositions as pointed out and exemplified in p. 132.

The *Dative* is expressed by the preposition לְ or אֶל, signifying *to* or *for*.

Obs. In a few instances לְ is placed before the nominative: e. g. הַשְּׁלִישִׁי לְאַבְשָׁלוֹם *the third was Absalom*, 1 Chron. iii. 2, which compare with the parallel passage 2 Sam. iii. 3, in which לְ is omitted. Sometimes before the accusative; as, הָרָגוּ לְאַבְנֵר *slew Abner*, 2 Sam. iii. 30.

The *accusative* is expressed by אֶת or אַתּ; but it is added only to nouns in a definite state; i. e. to nouns with the article; or having a pronominal affix or a noun in the genitive after them; or to nouns which are proper names; but in poetry it is frequently omitted.

Obs. 1. Sometimes אֶת is used before the nominative וְאֶת הַבְּרֹזֶל נָפַל אֶל הַמַּיִם *and the iron fell into the water*, 2 Kings vi. 5. *There came the lion וְאֶת הַדִּיב וְאֶת הַדִּיב* *and the bear*, 1 Sam. xvii. 34. See also Neh. ix. 19. 34; Jer. xxxviii. 16; 2 Kings x. 8.

Obs. 2. Very frequently before the Nom. of passive verbs; לֹא יִקְרָא אֶת־שְׁמֹךָ *thy name shall no more be called Abram*, Gen. xvii. 5. See also Gen. iv. 18; xxi. 5; xLvi. 20.

Obs. 3. Before the nom. of neuter verbs: אַל יֵרַע בְּעֵינֶיךָ אֶת הַדָּבָר הַזֶּה *let this matter not displease thee*, 2 Sam. xi. 25.

Proper use of the Accusative case. This case is properly employed for two principal purposes. 1. It forms, as in other languages, the *object* of transitive verbs. 2. It forms an *adverbial case* (*casus adverbialis*)

as the genitive among the Greeks. Hence it is used to point out

1. Time; as עֶרֶב *in the evening*, בֹּקֶר *in the morning*, Exod. xvi. 6, 7. הַלַּיְלָה *at night, this night*, Gen. xix. 5. To mark duration; as יָמִים אֲחֵרִים *during certain days*, Gen. xxvii. 44; שֵׁשֶׁת יָמִים *six days (long)*, Exod. xx. 9.

2. The place where; פֶּתַח הָאֹהֶל *at the door of the tent*, Gen. xviii. 1; בֵּית אָבִיךָ *in the house of thy father*, Gen. xxiv. 25. The place whither; לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, 2 Chron. xx. 36.

3. Measure; הַמֵּשׁ עֶשְׂרֵה אַמָּה *fifteen cubits*, Gen. vii. 20; and *givest them tears to drink* שָׁלִיֵּשׁ *in full measure*, Ps. lxxx. 6.

4. The materials of which any thing is made; *God formed man* עָפָר *out of dust*, Gen. ii. 7.

5. Instances of nouns taken adverbially are; נְדָבוֹת *voluntarily*, Deut. xxiii. 24; פֶּה אֶחָד *unanimously*, Josh. x. 2; לֵב אֶחָד *with united heart*, Ezek. xi. 19. See also Exod. xxiv. 4; Isai. vii. 25.

6. Instances where *κατὰ* would be implied in Greek, and *as to* in English: חָלָה אֶת רַגְלָיו *he was diseased as to his feet*, 1 Kings xv. 23; *when he was circumcised* אֶת בָּשָׂר עֲרֻלָּתוֹ *as to the flesh of his foreskin*, Gen. xvii. 25. See also iii. 8; Judg. xv. 8; Deut. xxxiii. 11.

The Vocative is expressed in Prose commonly with, and in Poetry more frequently without, the article.

The Ablative is expressed by one of the following prepositions: מִן *from, out of*, בְּ *in, by*, עִם *with*.

It remains now to explain what is meant by the term *Nominative absolute*.

Whenever the nominative is not immediately connected with any of the succeeding words, but forms rather a distinct part of the sentence, it is termed *absolute*: e. g. **וּפְלִגְשׁוֹ וְשִׁמְהָ** and *his concubine whose name was Reumah, SHE bare also*, Gen. xxii. 24; **בּוֹ יוֹלֵד חָכֵם וְיִשְׂמַח בּוֹ** *he that produces a wise (son) HE may rejoice in him*, Prov. xxxiii. 24. Sometimes it is necessary to supply in the translation of another language some such expression as, *with respect to, as to, before the nominative absolute*: e. g. **מִסְפַּר שָׁנָיו וְלֹא חֶקֶר** *as to the number of his years, there is no computation*, Job xxxvi. 26; **הָאֵל תָּמִים דְּרָבּוֹ** *as to God, his way is perfect*, i. e. the way of God is perfect, Ps. xviii. 31; **מִזֶּן וְחֹרֶף אֲתָה יִצְרָתָם** *as to summer and winter thou hast created them*, Ps. lxxiv. 17. The construction of the case absolute is not limited to the nominative only, but it occurs also, though more rarely, with other cases.

E. g. With the Accusative, **אֶת הָעָם** *as to the people, he, &c.* Gen. xlvii. 21; Isai. viii. 13. Liii. 8; Ezek. xliii. 7.

With the Dat. **בְּאֶרֶץ לְקֹדְשִׁים אֲשֶׁר בְּאֶרֶץ** *as to the saints who are in the land, all my delight, &c.* Ps. xvi. 3; Job vi. 14; **וּלְשָׂרִים** *as to the princes*, Isai. xxxii. 1.

With the Ablat. **מֵעֵץ הַדַּעַת** *with respect to the tree of knowledge, &c. ye shall not eat of it*, Gen. ii. 17; xlix. 20.

REPETITION OF NOUNS.

The repetition of the same nouns is used to indicate:

1. *Multitude*; as **בְּאֵרוֹת בְּאֵרוֹת חֵמֶר** *was full of slime pits*, Gen. xiv. 10; **הַחֲמָרִים הַחֲמָרִים** *many heaps*, Exod. viii. 10. (14); 2 Kings iii. 16; Joel iii. 14.

2. *Distribution*; עֵדֶר עֵדֶר לְבֵדּוֹ *each flock by itself*, Gen. xxxii. 17; Numb. xxii. 17. Hence it implies *every, all*; as שָׁנָה שָׁנָה *every year*, Deut. xiv. 12. יוֹם יוֹם *every day*, Ps. lxix. 5. With (ו) *copulative*, יוֹם וַיּוֹם, Esth. iii. 4; דּוֹר וְדוֹר *every generation*, Deut. xxxii. 7; Ps. lxxxvii. 5.

3. *Effect and emphasis*: e. g. in exhortation, *Justice, Justice, thou shalt pursue*, Deut. xvi. 20; 1 Sam. ii. 30. In threats, Ezek. xxi. 33; promises and inculcations, xxi. 9. (14); joy, Isai. vi. 3; grief, 2 Kings iv. 19.

4. *Diversity*; in which case the second noun takes always (ו) *copulative*; as אֶבֶן וְאֶבֶן *a stone and a stone*, i. e. two sorts of weights, Deut. xxv. 13; see verse 14. בֶּלֶב וְלֵב *with a heart and a heart*, i. e. duplicity, Ps. xii. 3. Comp. לֵב לֵב *without a double heart*, with sincerity, 1 Chron. xii. 38.

SUBSTANTIVES USED IN THE SINGULAR.

Certain nouns, which denote materials (liquid things, metals, &c.) admit in Hebrew, as well as in some other languages, of no plural number: e. g. זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine*, דְּבַשׁ *honey*, לֶחֶם *bread*.

Obs. 1. But when such materials consist of several single pieces, then the plural is generally used: e. g. שְׁעֵרָה *barley*, applied to the *seed*, in the singular, Job xxxi. 40; but applied to the *barley-grains* in the plural; as חֹמֶר שְׁעֵרִים *a homer of barley-grains*, Lev. xxvii. 16. So also חִטָּה in the sing. signifies *wheat*, Job xxxi. 40; but חִטִּים in the plur. *grains of wheat*, Gen. xxx. 14. Thus we find עֲצִים when several pieces of wood are meant, as for building, or burning, 2 Kings vi. 23. Lev. i. 7. Thus the plural is applied to other foreign wood imported by Solomon: e. g. אֲלִנְיִם *sandal wood*, תְּבִנִים *ebony*, אֲהֲלִים *aloe-wood*, because these were brought by water in rafters. So also we find כְּסָפִים, Gen. xlii. 25, 35, where several pieces of silver are meant.

Obs. 2. Some nouns of *generic terms* are used in the singular individually and collectively: as עוף *fowl*, Gen. ii. 28; עֶבֶד *man-servant*, שְׂפָחָה *maid-servant*, חֲמֹר *ass*, שׁוֹר *ox*, Gen. xxxii. 5.

Obs. 3. Other nouns of the same description have always a plural signification; as בָּקָר *cattle, oxen*; צֶאֱנָן *flock, small cattle*, including sheep and goats. See the expression אֶרְבַּע צֶאֱנָן, חֲמִשָּׁה בָּקָר, Exod. xxi. 37.

SUBSTANTIVES USED IN THE PLURAL.

Several words, which signify, or apply to, *Lord, God*, have a plural form with the signification in the singular. The plural of such nouns is termed in Hebrew רַבּוּי הַכּוּחַ *pluralis virtutum*, or *pluralis excellentiæ*.

Examples are: אֲדֹנָי *Lord*, which retains its singular signification in all the forms of the plural, except that אֲדֹנָי *my Lords* (the plural of אֲדֹנִי *my Lord*) has always the plural signification, in order to distinguish it from another plural אֲדֹנָי *the Lord*, applied to God only.

אֱלֹהִים *God*, in all the forms of the plural; as אֱלֹהִים *God*, אֱלֹהֵי *God of*, אֱלֹהֵינוּ *our God*, &c.

בָּעַל *husband, master*, with affixes בָּעַלְי *my husband, master*; בָּעַלָּהּ *her husband*, but also in the plural with the signification in the singular; as בָּעַלָּהּ *her master*, בָּעַלָּיו *his master*; So also several words when applied to God; as עֹשֵׂי *my Maker*, Job xxxv. 10; עֹשֵׂיָהּ *thy Maker*, Isai. liv. 5; בְּרָאָהּ *thy Creator*, Eccles. xii. 1; שֹׁמְרָהּ *thy Guardian*, Ps. cxxi. 5.

ADJECTIVE.

The adjective generally agrees with its substantive in gender and number in a definite or indefinite state. See *Obs.* p. 135.

I. When the substantive has the article, the adjective, or the personal or demonstrative pronoun used adjectively, belonging to it, must likewise have the article: e. g. הָאֵל הַגָּדוֹל הַחֲזָק וְהַנּוֹרָא *the great, mighty and terrible God*, Deut. x. 17; הַגּוֹי הַגָּדוֹל הַזֶּה *this great nation*, iv. 6; הַדּוֹר הַזֶּה *this generation*, Exod. i. 6; Gen. xv. 18.

But the article is generally omitted before adjectives, when the substantive to which the adjective belongs is without the article. E. g. אִישׁ צַדִּיק תָּמִים *a just upright man*, Gen. vi. 9; יוֹם אֶחָד *one day*, יוֹם שֵׁנִי *a second day*, Gen. i. 5. 8. 13. *Wise intelligent men*, Deut. i. 15.

Obs. Some exceptions occur where the noun has the article and the adjective omits it; as אֶת־הַעֲגֹלָה הַחֲדָשָׁה *the new waggon*, 2 Sam. vi. 3; אֶת־הַכֶּבֶשׂ אֶחָד *the one lamb*, Numb. xxviii. 4; or where the adjective has the article and the preceding noun omits it: הָרִים הַגְּבוּרִים *the high mountains*, Ps. civ. 18; יוֹם הַשִּׁשִּׁי *the sixth day*, Gen. i. 31. See also Joel ii. 25; 1 Sam. xix. 22.

II. When the substantive is defined either by a pronominal affix or by a succeeding genitive, the adjective takes also the article; e. g. שְׁמֶךָ הַגָּדוֹל *thy great name*, &c. 1 Kings viii. 42; Deut. ix. 29. מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great act of Jehovah*, Deut. xi. 7; Isai. xxxvi. 9.

III. An adjective or participle combined with two or more substantives of different genders, is frequently put in the masculine plural, as being the most worthy gender: e. g. אַבְרָהָם וְשָׂרָה זָקְנִים *Abraham and Sarah were old*, Gen. xviii. 11.

e. g. חֻקִּים וּמִצְוֹת טוֹבִים *good statutes and commandments*, Neh. ix. 13; see also Deut. xxviii. 32; 1 Kings vii. 5; Judg. xiii. 19; Jer. xxxiv. 9. But sometimes the adjective or participle is made to agree in gender and number with the last noun: e. g. לְךָ נִתְּנָה חֵכְמָה וְיִדְעָה *wisdom and knowledge is granted unto thee*, 2 Chron. i. 12; אַפִּי יִחַמְתִּי נִתְּכָת *my anger and my fury is pouring out*, Jer. vii. 20. See also Ezek. i. 11, where the participle agrees with the last noun כְּנִפְיָהֶם in the fem. plural.

IV. Adjectives having no dual form are combined with dual nouns in the plural: e. g. עֵינַי רְמוֹת *lofty eyes*, Prov. iv. 17; Ps. xviii. 28. See also Isai. xxxv. 3; Job iv. 3, 4;

V. An adjective combined with a noun *pluralis excellentiæ* is more generally used in the singular than in the plural; e. g. אֱלֹהִים צַדִּיק *righteous God*, Ps. vii. 10; Isai. xix. 4; also in the plural אֱלֹהִים חַיִּים *the living God*, 1 Sam. xvii. 26; Josh. xxiv. 19. But when the adjective referring to God is used alone, it is always in the plural; as קְדוֹשִׁים *the Most Holy*, Hos. xii. 1; Prov. ix. 10; xxx. 3.

Obs. The concord of the adjective with the noun in the first examples is grammatically termed *constructio ad sensum*; in the second, *constructio ad formam*. The same observation applies to the following general rule.

VI. Adjectives are also frequently in the plural, when joined to a substantive, which has a collective signification: e. g. with עֵדָה *congregation*, Numb. xvi. 3; עַם *people*, Deut. viii. 24; צֹאן *flock*, Gen. xxx. 43.

VII. One of two adjectives may be in the masculine, the other in the feminine gender, when joined to a noun of *common* gender: e. g. אֶרֶץ צִדָּה וְעָרֶיהָ *a dry and faint land*, Ps. lxiii. 2; see also 1 Kings xix. 11; Ezek. ii. 9; Prov. xviii. 14.

Obs. Adjectives are generally placed after the nouns which they qualify; very rarely before them; as רַבִּים, Jer. xvi. 16; Ps. lxxxix; בְּנִיָּה *faithless*, Jer. iii. 7. 10. But in these passages, the adjectives appear to be placed before the nouns by way of emphasis.

Whenever the adjective, combined with a noun in a definite state, omits the article, it forms the predicate of the preceding noun, and implies the verb *to be*.

E. g. וְהָאֶבֶן גְּדוֹלָה *and the stone was great*, Gen. xxix. 2; טוֹבַחַּ הָאָרֶץ מְאֹד *the day is yet high*, verse 7; מְאֹד הָאָרֶץ מְאֹד *the land is very excellent*, Numb. xiv. 7. Ps. xxxiii. 4; Eccles. v. 11. xi. 7.

COMPARISON OF ADJECTIVES.

The formation of the various degress of comparison in adjectives having been explained and exemplified in Sect. vii. p. 136, it remains here only to add, that the superlative is frequently expressed by the following periphrases.

1. By repeating the same adjective twice; as גְּבוּהָה גְּבוּהָה *high, high*, i. e. very high or lofty, 1 Sam. ii. 3; עֲמֹק עֲמֹק *deep, deep*, i. e. very deep, Eccles. vii. 24; רַע רַע *bad, bad*, i. e. very bad, Prov. xx. 14. More rarely, thrice; as קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ *holy, holy, holy*, i. e. most holy, Isai. vii. 3. The triple repetition of the same word to that effect is more frequently in nouns; as Jer. vii. 4; xxii. 29; Ezek. xxi. 27.

2. By the repetition of the same word in the genitive; as קֹדֶשׁ הַקֳּדָשִׁים *the holy of holies*, i. e. the most holy, Exod. xxix. 37; מֶלֶךְ מְלָכִים *king of kings*, Ps. v. 3; עֶבֶד עֲבָדִים *a slave of slaves*, Gen. ix. 25. The superlative is very frequently expressed by two identical nouns in the state of construction.

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3. By tropical expressions; as ראש שְׂמֵחָתִי *the chief of my joy*, Ps. cxxxvii. 6; ראש חֳדָשִׁים *the head of months*, i. e. the beginning of all months, Exod. xii. 2; ראשִׁית חֲכָמָה *the beginning of wisdom*, i. e. the first of all wisdom, Ps. cxi. 10; בְּכוֹרֵי דָלִים *the firstborn of the poor*, i. e. the poorest, Isai. xiv. 30. See also Cant. iv. 14; Ezek. xxvii. 22; Amos xi. 1.

4. By adding one of the names of God; אֱלֹהִים, אֵל, יְהוָה as עֵצֵי יְהוָה *trees of Jehovah*, אֲרָזֵי אֵל *cedars of God*, הַרְרֵי אֵל *mountains of God*, Ps. civ. 16. lxxx. 10. xxxvi. 6. To which may be added such phrases as, a mighty hunter לפני יְהוָה *before Jehovah*, Gen. x. 9; a city great לְאֵלֹהִים *before God*, and the compound words מְאֲפֵלֶיהָ *a darkness of God*, שְׁלֹהֶבֶת־יְהוָה *the flame of God*.

CARDINAL NUMBERS.

Among the cardinals the forms אֶחָד masc. and אַחַת fem. *one*, (see p. 139.) being combined with nouns of their respective gender, are properly considered adjectives. Hence they are, like the latter, always placed after the person or thing numbered, and take the article whenever the noun is in a definite state: e. g. as כֶּבֶשׂ אֶחָד (Numb. xviii. 15.) *one lamb*, הַכֶּבֶשׂ הָאֶחָד (Exod. xxix. 29.) *the one lamb*; אֶבֶן אַחַת (Josh. iv. 5.) *one stone*, הָאֶבֶן הָאֶחָת (Exod. xxviii. 10.) *the one stone*. In the rest of the cardinals, even in שְׁנַיִם masc. and שְׁתֵּים fem. *two*, although having a proper dual form, and being combined with nouns according to their respective genders, the article is omitted, whether placed before or after the noun.

The units from *TWO* to *TEN* are put in the state of construction before the noun; e. g. שִׁבְעַת יָמִים *seven days*,

Gen. viii. 10. 12. But in the absolute state, before or after the noun; as פָּרִים שְׁבַעַה *seven oxen*, פָּרִים שְׁבַעַה *oxen seven*, Numb. xxiii. 1. xxix. 32; but it is proper to remark that also in the absolute state the number is more frequently placed before than after the noun.

Obs. 1. The numerals from *two* to *ten* have, with very few exceptions, the substantives belonging to them in the plural. The instances of בָּקָר שְׁנַיִם Numb. vii. 17, and חֲמִשָּׁה בָּקָר Exod. xxvii. 31, are no exceptions, since בָּקָר, being a noun collective, is always treated as a plural noun. See *Obs. 3.* in p. 230.

In the cardinals from *eleven* to *nineteen*, the less number always precedes the greater without a copulative, (see *Obs. 2.* p. 140). From twenty and above, either number may precede the other, but the a copulative must always be prefixed to the second: as עֶשְׂרִים וְאֶחָד *twenty and one*, or אֶחָד וְעֶשְׂרִים *one and twenty*. See *Obs. 1.* p. 141.

Obs. These numbers, from eleven to nineteen, generally precede the following nouns in the singular; as שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, אֶלֶף *thousand*, &c.: e. g. שֵׁשׁ עֶשְׂרִים שָׁנָה *sixteen years*, 2 Kings xiii. 10; חֲמִשָּׁה עֶשְׂרִים אַמָּה *fifteen cubits*, Gen. vii. 20; אַרְבָּעָה יָמִים *fourteen days*, Exod. xii. 6; שְׁמֹנֶה עֶשְׂרֵי אֶלֶף *eighteen thousand*, Judges xx. 44. So also with a few exceptions אִישׁ *man*, and שֶׁקֶל *shekel*. All other nouns are generally construed with these numbers either before or after them in the plural; e. g. חֲמִשָּׁה עֶשְׂרִים בָּנִים *fifteen sons*, 2 Sam. ix. 10, or שִׁשָּׁה עֶשְׂרִים בָּנִים *sons sixteen*.

The tens from *twenty* to *ninety*, when placed first, may have the nouns in the singular or in the plural. E. g. אַרְבָּעִים יָמִים *forty days*, Gen. vii. 12; שְׁבַעִים תְּמָרִים *seventy palm trees*, Exod. xv. 27. But they have the

nouns generally in the plural when placed after them; as **אַרְבָּעִים פְּרוֹת** *these forty*, Gen. xxxii. 16.

Numbers compounded of *tens* and *units*, as 21, 32, &c. have the nouns after them in the singular, but before them in the plural.

E. g. Deut. ii. 14; Gen. v. 31; Numb. iii. 39; Josh. xii. 24; xix. 30; Ezra viii. 35. The thing counted is sometimes repeated, as **חֲמִשָּׁ שָׁנִים וְשִׁבְעִים שָׁנָה** Gen. xii. 4.

The numerals receive the definite article when they are used without, but refer to the preceding, substantives.

E. g. **אֶת הַחֲמִשָּׁה** *with the five*, Gen. xiv. 9; **הָאַרְבָּעִים** *the forty*, **הָעֶשְׂרִים** *the twenty*, **הָעֶשְׂרֵה** *the ten*, Gen. xviii. 29, 32.

The numbers **אַלֶּף** *thousand*, **מֵאָה** *hundred*, always precede the noun in the state of construction; but in the absolute state they may be placed with nouns either in the singular or plural, before or after them.

E. g. **מֵאֵת שָׁנָה** Gen. xxv. 7, 17; **מֵאָה שָׁנָה** xxii. 7; **מֵאָה** **אַמּוֹת** Ezek. xl. 29; **רַמְּנִים מֵאָה** 2 Chron. iii. 16; **אַלֶּף גֶּפֶן** Isai. vii. 23; **אַלֶּף שָׁנִים** Ps. xc. 4; **אַרְבָּנִים אֶלֶף** viii. 27.

The numbers, which consist of *thousands* and smaller ones, follow the same rule as the compound numbers of tens and units. See above line 4.

ORDINAL NUMBERS.

These extend only from *one* to *ten*. Beyond ten the ordinals are expressed by the cardinals. See p. 142, and the Observations from 1. to 4. in p. 143.

In combination with nouns they are placed, as adjectives, after them, taking or omitting the article according as the nouns are used in a definite or an indefinite state: e. g. *יום שני* *a second day*, *יום שלישי* *a third day*, Gen. i. 8, 13; but *ביום השביעי* *on the seventh day*, Gen. ii. 2. Sometimes like adjectives placed after the noun in the genitive; as *יום הששי* *the day of the sixth*, *יום השביעי* *the day of the seventh*, Gen. i. 31; ii. 3. See also verses 13, 14. With regard to some of the ordinals which are used in the plural, see *Obs. 5.* p. 143.

How the fractional and distributive numbers are expressed, see in *Obs. 5, 6.* p. 144.

Obs. 1. The numeral adverbs *פעם* or *אחת* *once*, *פעמים* *twice*, *שלוש פעמים* *three times*, are sometimes expressed by the cardinal numbers: as *לא אחת ולא שתיים* *not once, nor twice*, 2 Kings vi. 10. Thus *שלוש פעמים* instead of *שבעים ושבעה פעמים* *seventy and seventy times*, Gen. iv. 24. The plural *פעמים* *times*, more rarely expressed by *רגלים* Numb. xxii. 28; by *מונים* Gen. xxxi. 7, 41; by *ידות* Gen. xliii. 33.

Obs. 2. The unit *אחת* *one*, is sometimes omitted, but implied by the tenor of the passage; e. g. *מאבני* *of the stones* (Gen. xxviii. 11.) i. e. *אחת מאבני* *one of the stones*; that one stone only is meant here, is evident from the words, *ויקח את האבן* *and he took the stone* in verse 18. *בְּעָרֵי גִלְעָד* *in the cities of Gilead*, i. e. *בְּאַחַת עָרֵי* *in one of the cities*, Judg. xii. 7. *עַל בֶּן הָאֲתָנוֹת*, i. e. *עַל בֶּן אֶחָת הָאֲתָנוֹת* *on one of the foals*, Zech. ix. 9. Thus *אחת* is implied before *פלגי* Ps. i. 3: before *שלוש-אלה* Exod. xxii. 11, and before some other words in a few more passages.

SECTION II.

PERSONAL PRONOUNS AND PRONOMINAL AFFIXES.

THE personal pronouns, as well as the pronominal affixes, are often added to nouns, in order to give more energy to the expression.

1. Examples of personal pronouns are : *הַבֵּל הָבִיא גַם הוּא* and *Abel, HE also brought*, Gen. iv. 4; *הִנֵּה יִלְדָה מִלְכָּה גַם הִיא* and *she has also borne children*, xxii. 20. Of pron. affixes are : *וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ* but *of the tree of knowledge of good and evil, thou shalt not eat of it*; *וַתִּרְאֶהוּ אֶת הַיֶּלֶד* and *she saw it, the child*. See also Exod. xxxv. 8; Jer. ix. 14.

2. For the same reason, pers. pronouns precede the verbs in which they are included : e. g. *אֲנֹכִי אֶשְׁבַּע* *I, I will swear*, Gen. xxi. 24; *אֲנֹכִי אֶעֱשֶׂה כְּדִבְרֶךָ* *I, I will act according to thy word*, xlvi. 30; *וְהִיא גַם הִיא אָמְרָה* and *she even she declared*, xx. 5; *וְאַתָּה תִּצְוֶה* and *thou, thou shalt command*, Exod. xxvii. 20; *וְאַתָּה תִּדְבֹּר* *thou, thou shalt speak*, vii. 2.

3. By way of antithesis; as *וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב* but *thou, thou saidst, I will be kind to thee*, Gen. xxii. 13; which is in contrast with the words *כִּי יִרָא אֲנֹכִי אֹתוֹ* for *I fear him*, in the preceding verse. *בְּרָמִי שְׂלִי* but *my vineyard, mine*, Cant. i. 6. See also Job xxxiv. 33; Ps. cii. 27.

The additional pers. pronoun is always in the nominative, although the noun, and the pronominal affix of the verb, may happen to be in another case.

1. וּלְשֵׁת גַּם הוּא and to Seth, to HIM also, Gen. iv. 26. Him is here expressed by הוּא the nominative, not by לוֹ the dative, in which it ought to be, according to the noun *Seth*. יִשְׂמַח לְבִי גַם אֲנִי my heart shall rejoice, even MINE, Prov. xxxiii. 15. Mine, according to the noun, should be expressed by לִי in the genitive, not by אֲנִי in the nominative. בְּרַכְנִי גַם אֲנִי bless me, even me, Gen. xxvii. 38, here אֲנִי should be אֹתִי in the accusative. See also 1 Kings xxi. 19; Ps. ix. 7; Numb. iii. 13; Zech. vii. 5; 1 Sam. xxv. 24; Hag. i. 4; 2 Chron. xxxv. 21.

Personal pronouns being the subject of a sentence, imply the verb הָיָה to be.

Examples: עִירָם אֲנֹכִי I am naked, Gen. iii. 10; כִּי עָפָר מִי אַתָּה for dust thou art, iii. 19; עִירְמִים הֵם they were naked, iii. 7; בָּנִים אֲנַחְנוּ we are true men, Gen. xlii. 11.

The same is the case with the demonstrative and interrogative pronouns.

Examples: הִנֵּה הַתּוֹרָה and this is the law, Deut. iv. 44; אֵלֶּה הַדְּבָרִים these are the words, Deut. i. 1. מִי אַתָּה בְּנִי who art thou, my son? Gen. xxvii. 18; מִי אַתָּה בָּתִּי who art thou, my daughter? Ruth iii. 16; מִי דָוִד who is David? 1 Sam. xxx. 10; מָה הַדָּבָר what is this thing? 1 Sam. iii. 17. See also Judg. ix. 28; 1 Sam. xviii. 18.

The relative pronoun אֲשֶׁר is used to give to a noun, pronoun, or adverb, with which it is connected, a relative signification.

Examples with nouns are: אֲשֶׁר אֶת עָפָר the dust, which dust, quem pulverem, Gen. xiii. 16; Eccles. vi. 10. With pronouns, in the dative are: לוֹ to him, לָהּ to her, as לָהּ אֲשֶׁר לוֹ to him, to her; in the accus. אֹתוֹ him, אֹתָהּ her, אֹתָהּ אֲשֶׁר אֹתוֹ whom; in the ablat. בּוֹ in him, בָּהּ in her,

בָּהּ, אֲשֶׁר בּוֹ, *in whom*; מִמֶּנּוּ, אֲשֶׁר מִמֶּנּוּ, *from whom*. With nouns in combination with affixes are; לְשׁוֹנוֹ, אֲשֶׁר לְשׁוֹנוֹ, *whose language*, Deut. xxvii. 49; כַּנְּפָיו, אֲשֶׁר כַּנְּפָיו, *whose wings*, Ruth ii. 12. See also Gen. xxxix. 9. Joel iv. 19. With adverbs; שָׁם, אֲשֶׁר שָׁם, *there*, שָׁם, אֲשֶׁר שָׁם, *where*; שָׁמָּה, אֲשֶׁר שָׁמָּה, *thither*, שָׁמָּה, אֲשֶׁר שָׁמָּה, *whither*; מִשָּׁם, אֲשֶׁר מִשָּׁם, *thence*, מִשָּׁם, אֲשֶׁר מִשָּׁם, *whence*.

Obs. 1. Before אֲשֶׁר is often to be supplied the pronoun *he*, as וְאֲשֶׁר, *and he whom*, Numb. xxii. 6. This is throughout the case, whenever a preposition is prefixed to אֲשֶׁר, where the pronoun *he* must be supplied and construed in the case which the preposition requires: e. g. לְאִשָּׁר, *to him, who*, Gen. xliii. 16; אֶת אֲשֶׁר, *him, who*, 1 Sam. xvi. 3; Numb. xxvi. 35; מֵאֲשֶׁר, *from him, who*, Ruth ii. 9. כַּאֲשֶׁר, *according to which, according to, as*.

Obs. 2. The idea of *place* or *time* is sometimes included; e. g. אֶל אֲשֶׁר, *to the place where*, Exod. xxxii. 34; בְּאֲשֶׁר, *in the place where*, Ruth i. 17; מֵאֲשֶׁר, *from the time which*, Isai. xliii. 4.

SECTION III.

THE VERB, PARTICIPLE AND INFINITIVE.

THE Hebrew language has not those many and de- terminate forms for the distinction of tenses, as is the case in the western languages, (see Tenses, p. 68). The various degrees of the past and future tenses are expressed by two principal forms only, which forms, having no terminations to mark the distinction of time, are rather to be considered as moods; the first mood being generally equivalent to the Indicative, the second, to the Latin Conjunctive or to the English Subjunctive.

The two moods, the participle, the infinitive, and the two moods with connective particles, particularly with *Vav* copulative, are used to denote time. With these six forms of the verb the language completely expresses the distinction of the *indefinite*, *definite*, and *relative* times. But whether an indefinite, definite, or relative tense is to be used in the *present*, *perfect*, &c. can only be known from the tenor and connected sense of the passage.

An *indefinite* tense places an action simply in a period of time without any further determination; a *definite* tense points out the precise time of an action; a *relative* tense places an action in connexion with another action as to time. The first two moods are used, as the nearest forms, for the indefinite and definite tenses; the relative tenses are represented by the four other forms.

The first mood, corresponding mostly to our indicative, indicates or declares that an action has taken place, either definitely or indefinitely with respect to time.

The second mood, corresponding as it were to the subjunctive, represents *contingency*, *uncertainty*, &c. with respect to action or time. Hence it is also applied to actions in the future, since any action in future is uncertain, and subject to circumstances.

But before examples are given with respect to indefinite and definite tenses, as expressed by either of the two moods, it ought to be remarked, as a matter of the utmost moment for the full apprehension of the Hebrew idiom, that, in that language, all the tenses are in reality aorists; and that the leading verb, i. e. a verb without a copulative particle, in any sentence or succession of sentences, whatever may be its tense, communicates the temporal signification of that tense, to all the succeeding verbs, connected by a copulative, in whatever form, mood or tense they may appear.

And this meaning may be implied in the observation of Elias Levita on the term *Vav Conversive*, in Kimchi's 8vo. Grammar, fol. 61, printed in Venice.

וזה דוקא כשיקדם לו פעל עבר אחר כמו אלו שזכר וכן וַעֲשֶׂה לוֹ
בְּתוֹכָהּ פָּסִים שֶׁהוּא לְשׁוֹן עֵבֶר לִפְנֵי שֶׁכָּתַב לִפְנֵי וַיִּשְׂרֹאֵל אֶדְבֹּב אֶת
יֹסֵף אֵזֶל וַעֲשֶׂה יִי לָהֶם בְּאֲשֶׁר עָשָׂה לְסִיחֹן הִיא וְיוֹ הֵיפּוּךְ כִּי
אֵין לִפְנֵי פֶעַל עֵבֶר אַחֵר

“And this is particularly the case, when preceded by another verb in the simple form of the past tense, according to the examples already cited. So also וַעֲשֶׂה and *he made*, in Gen. xxxvii. 3, is in the *past* tense, because it is connected to the preceding verb אֶדְבֹּב *he loved*, which being of *that* tense, shows that the (ו) prefixed to the verb וַעֲשֶׂה is simply *copulative*. But וַעֲשֶׂה, in Deut. xxxi. 4, is in the *future* tense, since it is not preceded by another verb in the past tense; hence the (ו) prefixed to the latter וַעֲשֶׂה is *conversive*.”

However it will be seen from the passage (Deut. xxxi. 4.) cited by Elias Levita, that וַעֲשֶׂה is actually preceded in verse 3. by the verb דָּבַר, which is in the past tense; why, then, should that author observe, that it is not preceded by a verb in that tense, unless he was fully aware that וַעֲשֶׂה was not connected with דָּבַר but with יִשְׁמַד, which is in the future tense; and by which he meant probably to imply that יִשְׁמַד and not דָּבַר, in the preceding verse 3, is the leading verb to וַעֲשֶׂה in verse 4?

And here it may be remarked, that a verb or verbs, which may occur in any observation, question, speech, which may be parenthetically introduced, by way of elucidation, into any historical, religious or moral subject, cannot be considered as standing in relation to the verbs connected with the leading one of the main subject. Any temporary digression of this kind

may have a leading verb, and others connected with it of its own, which interrupting more or less the chain of the main subject, may seem to interfere with the construction of the passage, but as soon as such digression is finished, the connection of the main subject may naturally be either resumed by a verb with (ו) copulative, or a new paragraph, relative to the main subject, commenced with a new leading verb.

Thus the imperfect tense of בָּרָא *created*, הָיְתָה *was*, as leading verbs in the history of the creation, is communicated to all the succeeding ones, although in the future; as וַיִּקְרָא, וַיֵּרָא, וַיֹּאמֶר, Gen. i. 3, 4, 5, because they are connected with בָּרָא, הָיְתָה, by Vav copulative. But all the verbs which occur in the citation of Moses, as the words spoken by God, are disconnected with the two cited leading verbs of the main history of the creation: e. g. וַיְהִי, וַיִּקְוֶה, וַיְהִי, in verses 6, 9, 15, פָּרוּ, &c. in verse 22, and נִתְּתִי in verse 29.

The (ו) thus prefixed to the second mood is always pointed with (-), and *dagesh* is inserted in the succeeding letter. See the three examples cited. But when the following letter does not admit of *dagesh*, the (-) is lengthened to its corresponding long vowel (־); as וַאֲמַר, וַאֲבֵנָה, Gen. xxiv. 39, 42, 45, &c. This form, from its use in history, has been called the historical tense. See Rule vii. p. 73. Also Cases 2, 3.

With these previous remarks the following examples will be read to better advantage.

INDEFINITE TENSES.

Examples of the first mood used indefinitely in the past and present tenses are:

1. The *Imperfect* tense: as בָּרָא אֱלֹהִים *God created*, Gen. i. 1; וַהֲאָרֶץ הָיְתָה *but the earth was*, i. 2. See also iv. 1; Job i. 1. This tense is more frequently expressed by the

second mood with Vav Copulative than by the simple form of the first mood.

2. The *Perfect*. E. g. נָתַתִּי *I have given*, Gen. i. 29, 30; קָנִיתִי *I have gotten*, iv. 1; מָה עָשִׂיתָ *what hast thou done?* verse 10. In Gen. iii. 17, this tense is expressed by וְתֹאכַל in the second mood with Vav Copulative, because it is connected with the preceding שָׁמַעְתָּ, which is of the first mood, and happens to be in the perfect tense.

3. The *Pluperfect*. E. g. וְרָחֵל לָקְחָה *but Rachel had taken*, Gen. xxxi. 34; כִּי עָצַר עָצַר יְהוָה *for Jehovah had fast closed up*, xx. 18; וְאַבְשָׁלֹם לָקַח *and Absalom had taken*, 2 Sam. xviii. 18. This tense is expressed by the verbs וַיִּשְׁמַע, וַיִּלָּךְ, the second mood with Vav Copulative, Gen. xxviii. 7, because both being connected with the preceding בָּרַךְ in verse 6, which is in the pluperfect tense.

4. The *Present*. In instances like the following:

(a) In verbs which express actions in common life and daily occurrence; as יִדְוָה נֹאֵץ רָשָׁע *the wicked despises Jehovah*, Ps. x. 3. 11. Prov. xiii. 1, 8. xix. 6, 19.

(b) When the action contained in the verb is not confined to any precise point of the present; as אַתָּה יָדַעְתָּ *thou knowest*, Gen. xxx. 26, 29; בָּךְ בָּטַחְתִּי *I trust in thee*, Ps. xxv. 2. See also Ps. xi. 1. xxxiii. 20. Numb. xi. 5. 16.

(c) In verbs signifying quality. E. g. חָכָם *he is wise*, קָטָן *he is little*, גָּדֹל *he is great*, &c.

Second mood, expressing contingency, uncertainty, &c. is used in a great variety of temporal significations.

1. In the tense of the *future*, because an uncertainty is attached to all such future actions; as יִיְהִי *it shall be*, Gen. i.

29; אֶמְחָה *I will destroy*, vi. 7; תַּעֲשֶׂה יִכְפֹּרֶתְךָ *thou shalt make and pitch*, ibid verse 15. The language being deficient in all the compound temporal significations, as in *must, could, would, should, might, &c.* the simple form implies, according to the connected sense of the context, all the compound tenses of the future; as אֵלְכָה וְאֶרְאֶה *I must go and see*, Gen. xlv. 28; הֲיָדָע *could we have known*, Gen. xliii. 7; אֲשֶׁר יִמְלֹךְ *who should have reigned*, 2 Kings iii. 27; אֲשֶׁר יִשְׁתַּחֲוֶה שָׁם *where he would worship God*, 2 Sam. xv. 32.

The second mood is also used to express repeated and habitual action, since any action repeated is future to one past. However in English such actions are expressed in the past tense: e. g. וָאֵד יַעֲלֶה *and a mist went up*, i. e. used or continued to ascend, Gen. ii. 6; כֹּה יָתַן שְׁלֹמֹה *thus gave Solomon to Hiram annually*, 1 Kings v. 25. (11.) ver. 28., (14). See also Job i. 5. Numb. ix. 16. xi. 5.

2. In the *Present*. אֲדַע לֹא *I know not*, 1 Kings iii. 7; לֹא אוּכַל *I cannot*, Isai. i. 13; מֵאֵן תָּבוֹא *whence comest thou*, Job i. 7; See also Gen. xxxvii. 15; Josh. ix. 8; Judg. xvii. 9; 1 Sam. i. 8. Particularly in general propositions, where there is no precise limitation of time; as בֶּן חָכֵם יִשְׂמַח אָב *a wise son makes glad his father*, Prov. xv. 20; Ps. civ. 11.

3. In the *Imperfect*: when preceded by the particles אֲזַ then, טָרָם *not yet*; as אֲזַ יִשִּׁיר *then sang Moses*; Exod. xv. 1. Josh. x. 12; 1 Kings iii. 16. טָרָם יִהְיֶה *was not yet*, Gen. ii. 5; xxiv. 45. Also when preceded by בְּטָרָם *before*; as בְּטָרָם יֵצֵא *before thou comest forth*, Jer. i. 5. Job x. 21.

4. In the tenses of the *subjunctive*, especially when preceded by the particles פֶּן, לְמַעַן, לִי, לְיָדִי, בִּי, בְּעֵבֹר, אִם, אוֹי, &c., which, according to their respective signification, imply an uncertainty: e. g. וְנִאֲשָׁתִי—אִם אֶמְצָא *if I find—then I will spare*, Gen. xviii. 26; וְהִכְרֵנוּ—אִם יָבוֹא עֵשָׂו *if Esau*

come—*and smite*, Gen. xxxii. 8; יָבוֹא וְהִכֵּנִי *lest he should come and smite me*, verse 11; כִּי אֵלֶּךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא *that I should go to Pharaoh, and that I should bring forth*, Exod. iii. 11. See also Gen. xxvii. 4. 25. Deut. iv. 1. Without particles: e. g. תֹּאכַל *thou mayest eat*, Gen. ii. 16; Gen. ii. 16; לֹא יַעֲשֶׂה *ought not to be done*, xx. 9. See also Gen. xxvii. 4. xxv. 8.

5. In the tenses of the *optative*, when preceded by the particle לֵּי, by מִי יִתֵּן, or succeeded by the particle נָא: e. g. וַיִּשְׁמָאֵל יְחִידָה לֵּי O *that Ishmael might live!* Gen. xvii. 18. See also Gen. xxx. 34. מִי־יִתֵּן יְחִידָה O *that there were!* Deut. v. 26. (29). See also Deut. xxxviii. 67. Job ii. 5. נָא אֵלֶכָה *pray let me go*, Exod. iv. 18. See also Gen. xviii. 30. Cant. iii. 2. Construed with the past tense, when expressing a wish which cannot come to pass: as לוֹ מָתְנוּ Oh, *that we had died!* Numb. xiv. 2; xx. 3; Josh. vii. 7.

6. In prohibitions and admonitions, because the imperative in Hebrew is not used with negatives: e. g. אַל תִּירָא *fear not*, Gen. xli. 3; לֹא תִגְנוֹב *thou shalt not steal*, Exod. xx. 15.

7. Whenever the *first* or *third* person of the imperative is to be expressed, for which there are no proper forms; as נַעֲשֶׂה אָדָם *let us make man*, Gen. i. 26; יְהִי אוֹר *let there be light*, i. 3.

It will be seen from the examples under 1. 4. that the first mood, being combined by *Vav* copulative to a preceding second, is used in the same tense in which the second mood happens to be; i. e. either in the present or past tense of the future, optative or subjunctive.

The (ו) thus prefixed to the first mood is pointed with *Sheva* (:), as may be seen from the examples, unless when

prefixed to words, beginning with one of the labial letters ב, פ, מ, or beginning with a letter pointed with (:), it is changed into *Shurek* (ו): e. g. וּפָרָו, וּמָבִיחַ, וּבִרְדּוֹ, וּלְבָרָהּ, Deut. vii. 13. x. 8; Exod. xxi. 15; Gen. viii. 16; and when beginning with a (י) into *Chirik*; יִדְרִי Gen. i. 6.

DEFINITE TENSES.

These define the precise time of the present, past, and future events or actions.

1. The present is expressed by the participle with one of the personal pronouns; as אֲנֹכִי בֹרַחַת *I am fleeing*, i. e. this present moment, Gen. xvi. 8; אֲנֹכִי הֹלֵךְ *I am going*, i. e. now, Judg. xvii. 9. See also Gen. xv. 2; xxxvii. 16; xLi. 9; xLviii. 1, 2.

The participle in combination with the pronoun is also sometimes used to express an action, which one is on the point of doing: e. g. אֲנַחְנוּ מְשֻׁחֲתִים *we are about to destroy*, Gen. xix. 13. See also Gen. xLi. 25. 28, which compare with Gen. vi. 13, and the latter with vii. 4.

2. The past and future tense is expressed, as in English, by adding an adverb or other words, denoting time: e. g. גִּרְשָׁתִי אֶתִּי הַיּוֹם *thou hast driven me out this day*, Gen. iv. 14. See also 2 Kings vi. 28; Gen. ii. 2; xix. 34; Exod. xix. 13.

RELATIVE TENSES.

These place an action in a relative connexion with another, as to time.

1. The relative imperfect tense is expressed either by the *participle* or the *infinitive*, in connection with the verb of one of the two moods in the past tense.

E. g. עֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל בָּאָה *while he was yet speaking with them, Rachel came*, Gen. xxix. 9; וַיָּבֹאוּ וְלֹט יֹשֵׁב

and there came, and Lot was sitting, Gen. xix. 1. With the infinitive, having either ב or כ prefixed; of בְּנִסַּע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה when the ark set forward, Moses said, Numb. x. 35; כְּשָׁמַע עֵשָׂו וַיִּצְעַק when Esau heard, he cried, Gen. xxvii. 34; in either of the preceding instances, it occurs frequently. More rarely with the participle, having כ prefixed; as כְּמָשִׁיב יָדוֹ וַהֲנִיחַ יָצָא אָחִיו when drawing back his hand, behold, his brother came out, Gen. xxxviii. 29. See also xl. 10. But also frequently expressed by two forms of the second mood in the past tense; as וַיָּבֹא וַהֲצִיָּא when Jacob came out of the field, Leah went to meet him, Gen. xxx. 16; xxix. 10, 12, 13.

2. The relative pluperfect is expressed either by two simple forms of the first mood, or by one of the first and second mood in the past tense: e. g. וַיְהִיָּה פְקֹד אֶת שָׂרָה שָׂרָה כַּאֲשֶׁר אָמַר and Jehovah visited Sarah as he had said, i. e. according to the appointed time, Gen. xxi. 1, which comp. with xviii. 14, *ibid.* See also Ruth i. 6; Gen. vi. 22; xxx. 9; Numb. xvii. 26; xvii. 22, 23. The relative pluperfect is always in the simple form.

3. The future relative is expressed either by two simple forms of the second mood, or by the infinitive with ב or כ prefixed, and the second mood.

E. g. תָּמִית אֶם-לֹא אָבִיָּאֲנִי lit. thou shalt kill my two sons if I should not bring him back, Gen. xlii. 37; וַיִּדְוֹעַ כִּי יֹאמֶר נֵדַע כִּי יֹאמֶר בְּהוֹצִיָּאתָ תַעֲבֹדוּן when thou shalt have brought — ye shall serve God, &c. Exod. iii. 12. See also *ibid.* i. 16. xi. 1. But such relative actions are sometimes also expressed by a verb of the first mood, with another of the second, as in Gen. xlviii. 6; וּמוֹלֶדֶתָ אֲשֶׁר הוֹלֶדְתָּ אַחֲרֵיהֶם לָהּ יִהְיֶה and thy issue which thou shalt beget after them shall be thine, and shall be called, where the verb which signifies shall beget is in the past, and the two succeeding ones in the future tense. See also 2 Sam. xv. 33; Gen. xlv. 32.

It remains now only to be added, that in the promises and the declarations of God, the accomplishment of which is certain, the past tense is often used instead of the future; e. g. *נָתַתִּי* *I have given*, *בֵּרַכְתִּי* *I have blessed*, for, *אֶתְּנֶה* *I will give*, *אֶבְרַךְ* *I will bless*, Gen. xvii. 20; xv. 18. See also Deut. xv. 6; Judg. iv. 14. So also in predictions, of which the prophet is sure that they will come to pass; as *נָלָו* *they are gone*, for, *הֵלְכֻם בְּכַבְּדֵם* *they will go into captivity*, Micah i. 16; *רָאוּ* *have seen*, for, *יִרְאוּ* *shall see*, Isai. ix. 1. See also Ps. x. 16. xx. 7.

Remarkable is the use of the *past* instead of the *future* tense, by the priest's servant, when determined to take the due portion of the sacrifice in a raw state, 1 Sam. ii. 16.

Other instances, in which either the past or future tense is used to express the same phrase, are: *מֵאִין בָּאתָם*, Gen. xlii. 7, and *מֵאִין תָּבֹאוּ*, Josh. ix. 8. Comp. also Gen. xvi. 8, with Judg. xvii. 9. Thus *אָז*, in the same signification, is construed with the first mood in the past, and with the second in the future tense. See examples of the past tense in Gen. iv. 26; xlix. 4; Exod. iv. 26. Examples of the future, see 3. in p. 245.

Hence verbs in the tenses of the first and second mood occur in the same construction; as *אֲשֶׁר חָפְצָה עֲשִׂיתָ*, Jonah i. 14, which compare with *אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה*, Eccles. viii. 3. See also Ps. cxv. 3; cxxxv. 6; Isai. lv. 11.

This is particularly the case in the poetical books, as in Proverbs, Job and Psalms, in which the parallelisms of the member of a proposition are often alternately expressed by different tenses.

IMPERATIVE MOOD.

The imperative, which is only used in the *second* person masc. and fem. in the singular and plural, (see imp. p. 148), is always applied to a positive command,

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(see 6, p. 246.) and generally begins a sentence. See Levit. i. 2. iv. 2. vi. 2. viii. 2.

But the imperative being closely connected with the second mood in its temporal, i. e. future signification, (see 6. 7. in p. 246), the latter is also used in a positive sense, instead of the imperative, in the middle of a sentence which commences with the imperative. See Levit. i. 2. near the end of the verse, and near the beginning of verse 12, and numerous other places. Hence whenever the imperative is a leading verb, the succeeding verb or verbs in the second mood, whether connected or unconnected by Vav copulative, must be understood imperatively. But the verb in the first mood, used for the past tenses, can only be rendered imperatively, when connected with the leading imperative by Vav copulative. See examples referring to both of the latter remarks, Gen. vi. 14, and the whole of the two chapters xxix. xxx. in Exodus.

INFINITIVE.

The infinitive *absolute*, connected by Vav copulative either with a leading verb, or with a verb already connected with a leading one, must be rendered in the same tense in which the leading verb happens to be.

1. Examples of infinitives in the past tense are : **וְהִכְבִּיר**, Exod. viii. 11; **וַיִּבְחַר**, 1 Sam. ii. 28; **וַיִּשְׁאֹל**, xxii. 13, *ibid*, because they are respectively connected with a leading verb of the first mood in that tense. See also Jer. xiv. 5. Dan. ix. 11. Thus are **וַיִּתֵּן**, Gen. xli. 43; **וַיִּפְּץ**, Judg. vii. 19, because they are preceded by a verb already connected with a leading one in the past tense. See also Esth. ix. 16, 17. Dan. ix. 5. Jer. ix. 5.

2. Of infinitives in the future are : **וַיִּתֵּן**, Jer. xxxii. 44; **וַיִּתֵּן**, Numb. xv. 35; **וַיִּתֵּן**, Isai. v. 5, because they are preceded by a leading verb of the second mood, in that tense. So

וְשָׁבוּעַ, in Joel ii. 26, because it is preceded by a verb already connected with a leading one in the future tense. See also Jer. xii. 17. Deut. xiv. 21.

The infinitive *absolute* is used adverbially with a finite tense, imperative, participle, of the same verb, and serves to express its meaning more forcibly.

1. To express assurance, certainty; as מוֹת תָּמוּת *ye shall surely die*, Gen. ii. 17. iii. 4; הָיִי יְהִי *shall surely become*, xviii. 18. xxxvii. 33, *ibid*; אַם יָדַע יָדַע *certainly knows*, 1 Sam. xx. 3; Judg. xv. 2.

2. To express intensity, zeal; as הָעֵד הָעֵד בָּנֵי הָאִישׁ *the man has solemnly protested to us*, Gen. xliii. 3; נִשְׁאַל נִשְׁאַל מִמֶּנִּי *he has urgently asked (leave) of me*, 1 Sam. xx. 6; עָרוֹם הוּא *that he dealeth very subtilly*, xxiii. 22; כִּי לֹא הִשְׁמִיד *for I will not utterly destroy*, Amos xi. 8. See also Gen. xliii. 7; xxxvii. 8. Zeal, Jer. vii. 13. xxix. 19.

3. To express continuance of action; as בָּכוּ לֹא תִבְכֶּה *thou shalt not always weep*, Isai. xxx. 19; Lam. i. 2; וְנִקְּהָ לֹא *but will not always let go unpunished*, Exod. xxxiv. 7. But continuance is more frequently expressed by *two* infinitives absolute succeeding the finite verb; as הָלְכוּ הָלוּף וְנָעוּ *they went along continually lowing*, 1 Sam. vi. 12; 2 Sam. xv. 30; וַיֵּצֵא וַיָּשׁוּב *and it went forth fro and to*, i. e. continually going and returning, Gen. viii. 7. See also 1 Kings xx. 37. The same phrase is sometimes expressed by the participle and adjective, as 1 Sam. ii. 26; 2 Sam. iii. 1.

4. Intensity (see 2.) is also expressed by the infinitive with the participle, as Josh. vi. 13; 2 Kings ii. 11; and with the imperative, Isai. vi. 9; Job xiii. 17. The infinitive is also used intensively, instead of the imperative, as זָכוֹר, Exod. xx. 8; שָׁמֹר, Deut. i. 16; v. 12.

The infinitive, sharing its power and signification between the noun and the verb, is used instead of either. See *Obs.* 2. p. 140. Hence, as a noun, it is found in the absolute state, in the state of construction, also with and without affixes.

1. In the *absolute state* always with an intensive signification, as וְנָגַב, וְרָצַח, וְכָחַשׁ, אָלָה, *swearing and lying, and murdering, and stealing, and adultery*, Hos. iv. 2. The inf. is also used, like nouns, adverbially. See 3. p. 210.

2. In the state of *construction*, in the *nominative*, as שָׁמַעְ לְבַדּוֹ הָיִיתָ הָאָדָם the being alone of man, Gen. ii. 18; שָׁמַעְ מִזֶּבֶחַ טוֹב to obey is better than sacrifice, 1 Sam. xv. 22. In the *gen.* עַתְּ הָאִסְפָּה the time of collecting, Gen. xxix. 7; בְּיוֹם עֲשׂוֹת in the day of making, Gen. ii. 4. iii. 5. In *accus.* צָחַק לִי אֱלֹהִים God has made me laugh, Gen. xxi. 6; לֹא יָדָע I know not to go out nor to go in, 1 Kings iii. 7. In the *dative* and *ablative* with the prepositions מִן, לְ, בְּ; e. g. with בְּ, see Gen. ii. 4; xlviii. 7; with לְ Exod. xiv. 27; Gen. ii. 3; with מִן Gen. xxvii. 1; xvi. 2.

3. With affixes it occurs frequently, as in nouns, with and without a preposition; as Deut. vi. 7; Gen. iii. 5; Ps. cxxxix. 2; Deut. vi. 7.

As a verb, when governed by another in the infinitive, with or without a preposition.

E. g. with לְ, כָּלָה לְדַבֵּר he had finished to speak, יָצְאוּ עַד אִם כָּלוּ לְשִׁתּוֹת are coming out to draw water, until they have done drinking, Gen. xxiv. 13. 15. 19. With the preposition מִן; עָצְרָנִי יְהוָה מִלָּדֶת Jehovah has restrained me from bearing, Gen. xvi. 2. The preposition מִן before the inf. is often to be rendered in a negative sense; and his

eyes were dim, מֵרָאָת, *so that he could not see*, lit. from seeing, Gen. xxvii. 1; so also מְדַבֵּר, Gen. xxxi. 29; מִחֻטָּא, Ps. xxxix. 2; מִחֻמְטִיר, Isai. v. 6; מִלִּכְתָּ, viii. 11. Without the preposition, 1 Kings iii. 7; Exod. iv. 24; Jer. v. 3.

PARTICIPLE.

The participle, having the signification of the verb, from which it is derived, may govern the same case as the verb. It is also used in the present, and for the various past and future tenses, instead of the verb.

1. Examples of active participles, constructed with cases of their respective verbs, are: שָׂאוֹל אוֹיֵב אֶת דָּוִד *Saul hating David*, 1 Sam. xviii. 29; יִרְאֵה אֶת יְהוָה *fearing Jehovah*, Jer. xxvi. 19; הָרִדִים בָּעָם *who ruled over the people*, 1 Kings ix. 23. See also Isai. ix. 3. xxiv. 2. Of the passive with the accus. are: לְבוּשׁ בִּדִים *clothed [with] linen garments*, Ezek. ix. 2; comp. 1 Sam. xvii. 5; חָגוּר אֶפֹד *girded [with] an Ephod*, 1 Sam. ii. 18. With other cases; as בְּרוּךְ לַיהוָה *blessed (art thou) of Jehovah*, 1 Sam. xv. 13; בְּשֶׁמֶן, מְשֻׁהִים, בְּלוֹלִים *mingled, anointed, with oil*, Levit. ii. 4.

2. Examples of the *present*, אַתָּה אֹמֵר *intendest thou*, Exod. ii. 14; see also Gen. xxxii. 12; Judg. vii. 10; 1 Sam. xxiii. 3. Of the *past* are וַנָּהָר יֵצֵא מֵעֵדֶן *and a river went out of Eden*, Gen. ii. 10; see also Gen. xlii. 23. עֵינֶיכֶם הָרְאָת *your eyes have seen*, Deut. iv. 3; לְקַחֵי בָנוֹתָיו *which had married his daughters*, Gen. xix. 14. Of the *future* are; שָׂרָה יֵלֶדְתָּ לְךָ בֵּן *Sarah shall bear thee a son*, Gen. xvii. 19; xix. 13. Whenever the participle is used in one form only, which is generally the case with neuter verbs, as הוֹלֵךְ, יוֹשֵׁב, עֹמֵד, נֹפֵל, from הָלַךְ, יָשַׁב, עָמַד, נָפַל, it assumes all the mean-

ings and constructions of both the active and passive participles. See, for instance, the signification of the part. נָפַל in Numb. xxiv. 4, Judg. iii. 25, 1 Sam. v. 3.

The participle having also the form which are common to adjectives, i. e. a singular and plural termination in each gender, are used like adjectives instead of nouns.

E. g. אוֹיֵב *an enemy*, Exod. xv. 6. 9; אֲרִיב *ambush*, Josh. viii. 2. 12; בּוֹצֵר *a vintager*, Jer. vi. 9; חֹזֶה *a seer, prophet*, 2 Sam. xxiv. 11; 1 Chron. xxi. 9; חָתָן *a father-in-law*, Exod. xviii. 1; חֲתָנָה *a mother-in-law*, Deut. xxvii. 23. Hence they are combined with affixes; as שְׂמֹרֶה *thy guardian*, Ps. cxxi. 5; שֹׁפְטִי *thy judges*, Deut. xxi. 2; and put in a state of construction with other nouns: e. g. שֹׁמֵר הַבְּרִית *a keeper of covenant and mercy*, Deut. vii. 9. See also Ps. cxxi. 4. cxlvi. 9. The same is the case with passive participles; as בְּרוּךְ יְהוָה *blessed of Jehovah*, Gen. xxiv. 31. xxvi. 30. With affixes מְבֹרָכֵי *his blessed ones*, Ps. xxxvii. 22; לְבוּשִׁי *my garment*, Ps. xxii. 19; Gen. xlix. 11. But as verbal nouns, also combined with the affixes of the verb; as Isai. xlvii. 10; Job xxxii. 22.

The particles יֵשׁ *there is*, and אֵין *there is not*, with or without affixes are used as pers. pronouns with the participle to express the present tense.

Examples of יֵשׁ are, יֵשְׁכֶם עֲשִׂים חֶסֶד *if ye act kindly*, Gen. xxiv. 49; Judg. vi. 36. Of אֵין are, אֵין אֵינְךָ מְשַׁלַּח *if thou dost not dismiss*, Gen. xliii. 5. Exod. v. 16; Levit. xxvi. 6. Hence יֵשׁ and אֵין, which always include either the verb *to have* or *to be*, express (when unconnected with the participle of another verb) either with a noun, or a personal pronoun, or with both together, the present or past tenses of these two verbs: יֵשׁ שֶׁבַר *that there is corn in Egypt*, Gen. xlii. 2;

יֵשׁ אֵילִי perhaps *there be fifty*, Gen. xviii. 24. With personal pronouns, *וְכָל יֵשׁ לִי* and *all he had*, xxxix. 4, 5, 8, *ibid.* With a noun and pronoun, *אָח, הֵיֵשׁ לָכֶם* have ye [another] brother? Gen. xliii. 7. See also xliv. 19, 20.

The verb *הָיָה*, when added to participles, expresses with the pers. forms of the first mood a past, and with the pers. forms of the second mood a future, continued action.

E. g. *הָיוּ הַבָּקָר הָיוּ חֹרְשׁוֹת* the oxen were ploughing, Job i. 14; *מִמָּרִים הָיִיתֶם* ye have been [continually] rebellious, Deut. ix. 24; *וּבְנֵיכֶם יִהְיוּ רוֹעִים* and your children shall wander, Numb. xiv. 33. See also Neh. i. 4; ii. 13. 15; 2 Chron. xxiv. 14. xxxvi. 16.

IMPERSONAL VERBS.

They are mostly expressed by the third person *masc.* either of the first or second mood, with the dative of the person.

E. g. *יֵטֵב לִי* it is pleasing to me, Ps. cxix. 71; *יֵטֵב לִי* it may be well with me, Gen. xii. 13; *מָר לִי* it is bitter to me, Ruth i. 13; *רָע לִי* and *נִרְעָה לִי* it grieved me; so also *צָר לִי* it is distressing to me, 2 Sam. i. 26, and *נִצָּר לִי* Gen. xxxii. 7; *נָחָה לִי* it is quiet to me, Job iii. 13. See Isai. xxiii. 12; Neh. ix. 28. More rarely by the *fem.* form, which is used in a neuter sense; *וַתִּצָּר לְדָוִד* and it was distressing to David, 1 Sam. xxx. 6; *וַתִּהְיֶה חֹק* and it was a custom, Judg. xi. 39. See also 2 Sam. xiii. 39; Job iv. 5. Also the infinitive with the dative of the person is to be rendered impersonally; as *בָּצָר לִי* when it is bad with me, Ps. xviii. 7; lxxvi. 14; *לֹרַע לָכֶם* lest it be evil to you, Jer. vii. 6. That, in many in-

stances, the impersonal verbs may be more properly rendered when translating into another language, in the first person, need scarcely be noticed.

All acts, operations, and appearances in the course of nature, are expressed either in the third person of the verb, or they are attributed to the first Cause, i. e. to Providence, and then the *Hiphil* form is used.

E. g. *וַיִּהְיֶה גֶשֶׁם*, *הָיָה גֶשֶׁם* *it rained*, lit. *rain was*, Jer. iv. 14; Gen. vii. 12; *וַיִּהְיֶה קוֹלֹת וּבָרָקִים* *it thundered and lightened*, lit. *and there was thunder and lightning*, Exod. xix. 16; *וַיַּדְוָה ה' הַמָּטֶר* *and Jehovah caused to rain*, Gen. xix. 24. In the latter instances the verb may be used in either person of the singular. See Exod. ix. 23. Amos vi. 7.

In all instances, where the name of the subject is unknown or omitted, the third person of the verb, either in the singular or plural, is used.

E. g. *עַל כֵּן קָרָא שְׁמָהּ בָּבֶל* *therefore the name of her [it] was called Babel*, Gen. xi. 9. xvi. 14; *וַיֹּאמֶר לְיוֹסֵף* *some one reported to Joseph*, Gen. xlviii. 1, 2. Examples of the third pers. plural are: *לֹא שָׁמְעוּ מֵעוֹלָם* *since the beginning of the world they [men] have not heard*, Isai. lxiv. 3. (4). See also Isai. xlvii. 1; Neh. ii. 7; Job vi. 2. The use of the third person in the cited instances corresponds with the German *man*, and the French *on*, and to *some one*, or *some person*, in English.

Instances of *Hiphil* in the active, and more particularly of *Pual* and *Hophal* in the passive voice, used impersonally, are very frequent, see *Obs.* 1. p. 204.

OF THE AGREEMENT OF THE VERB WITH THE NOMINATIVE.

The verb should agree with its nominative or subject in number, gender, and person. But to this general rule, there are many exceptions in Hebrew, as may be seen from the following observations, and examples, which refer to the irregular concord between the verb and the noun, with respect to *number*, *gender*, or to both *number and gender*.

I. WITH RESPECT TO NUMBER.

I. *The pluralis excellentiæ* takes the verb more frequently in the singular than in the plural: e. g. בָּרָא אֱלֹהִים *God created*, Gen. i. 1; בָּעָלָיו יָמָת *his owner shall be put to death*, Exod. xxi. 29. More rarely in the plural; as הִתְעַי אֲתִי אֱלֹהִים *God caused me to wander*, Gen. xx. 13.

1. When the noun has a collective signification, the verb belonging to it may be in the singular, or plural. Instances of such nouns with two verbs, of which one is in the singular, and the other in the plural, are, וַיִּרְבּוּ הָעָם וַיַּעֲצְמוּ *and the people increased and became strong*, Exod. i. 20. See also Exod. xxxiii. 4; xxxiv. 15; Numb. xxi. 7.

2. When a noun plural is used *distributively*, the verb may be in the singular; as מִחַלְלֵיהָ—יָמָת *lit. her profaners shall die*, i. e. *every one that profanes it (the sabbath) shall die*, Exod. xxxi. 14. See also Prov. iii. 18. xxvii. 16.

3. The verb preceding a *plural noun* is frequently put in the singular; as וַיְהִי לְפִנְנָה יְלָדִים *lit. and there was to Peninnah children*, i. e. *and Peninnah had children*, 1 Sam. i. 2. See also Gen. x. 25. xli. 50. Numb. xxxii. 25. xxxiv. 3, 4. Deut. v. 7. In many instances, the construction begins with a verb

the immediately connected noun of whatever gender it may be. Examples of the first kind are: שֶׁמֶן וְקִטְרֶת יַשְׂמַח לֵב *ointment and perfume makes [make] glad the heart*, Prov. xxvii. 9. See also Judg. xiii. 19. Of the second, are: וַיֹּאמֶר אָחִיהָ וְאִמָּהּ *and her brother and her mother said*, Gen. xxiv. 55; וַיִּדְבֹּר מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spake*, Numb. xii. 1. See also Numb. xx. 11; Exod. xxi. 4; 1 Kings xvii. 15.

III. WITH RESPECT TO NUMBER AND GENDER.

1. Feminine nouns in the *singular* with a *collective* signification are frequently construed with a verb in the *masc. plural*; e. g. קִרְיָה יִרְאֵי *the city fear*, Isai. xxv. 3; כָּל הָאָרֶץ *the whole land* (i. e. its inhabitants) *wept*, 2 Sam. xv. 23. Thus the nouns *fem. sing.* in a *collective* sense, as מִרְבִּית *the increase*, שְׂאִרִית *the remainder*, וּמוֹלֶתֶךָ *and thy issue*, are respectively construed with a verb in the *pl. masculine*, as may be seen from the passages in 1 Sam. ii. 33; Jer. xliv. 12; Gen. xlviii. 6. So Zeph. ii. 9. Sometimes the construction begins with a verb in the *fem. sing.* according to the grammatical construction, and continues with a verb in the *masc. plur.* according to the sense, as is the case with הָעֵדָה *the congregation*, in Numb. xiv. 1.

2. Nouns *pl. masculine*, are sometimes combined with verbs in the *fem. singular*, particularly when the noun relates to inanimate objects: e. g. לֹא תִמְעַד אֲשֶׁרָיו *his steps slides [slide] not*, Ps. xxxvii. 31; חָבְלִים אֲחֻזָּתָהּ *pains has [have] taken her*, Jer. xlix. 24.

3. Plural nouns of the *fem. gender* are sometimes construed with a verb in the *masc. sing.*: e. g. וְלֹא נִמְצְא נָשִׁים *and there was [were] not found women so beautiful as the daughters of Job*, Job xlii. 15; עָרִידָה עָלֶיהָ *and there was [were] not found women so beautiful as the daughters of Job*, Job xlii. 15.

her cities is [are] gone up (in the flames), Jer. xLvii. 15. But it may be proper to observe that the verb, which usually precedes, and rarely follows the noun, is in many instances probably used impersonally.

VERBS GOVERNING CASES.

Active transitive verbs govern the accusative case, as אָהַב *to love*, שָׂנֵא *to hate*.

Obs. 1. But it is remarkable that the verb אָהַב, which is found more than a hundred times construed with the accusative, occurs twice with הֵ, the dative, as may be seen from the passages in Levit. xix. 18. 34. In the translation no distinction ought to be made, because when a verb like this occurs so very frequently with the accusative, and only twice with the dative, the preference ought to be given to the general construction, as done in our version. And that our Translators were perfectly justified in rendering אָהַב in either passage, as if construed with the accusative, may be inferred from Deut. x. 19, where the very injunction is expressed with the accusative, which, in Levit. xix. 34, is with the dative. Moreover several transitive verbs, which generally are construed with אֶת, the accusative, take sometimes הֵ after them: e. g. הִרְגוּ לְאַבְנֵי, 2 Sam. iii. 30; Job v. 2. So also the trans. verbs לִפְדּוֹ, אָכַל and עָזַר, in Lam. iv. 5; Job xxi. 22; 2 Sam. viii. 5.

Obs. 2. Several transitive verbs govern two accusatives; as אָפַק *to bake*, Levit. xxiv. 5; בָּנָה *to build*, 1 Kings xviii. 23; עָשָׂה *to make*, Exod. xxx. 25; and some others. But this is more especially the case with the conjugation in *Hiphil*, whenever the verb in *Kal* governs an accusative case. See Ex. 2. p. 198. Some conj. in *Piel* take two accusatives. See 4. p. 201.

Obs. 3. Many verbs have both a transitive and intransitive sense; hence they are sometimes construed with, and sometimes without, an

accus. as מָלֵא *to fill*, and *to be full*; הָלַךְ *to go*, and *to pass through*; הָפַךְ *to turn*, and *turn one's self*; יָשַׁב *to dwell*, and *to inhabit*, and several others.

Obs. 4. Numerous verbs are modified in their signification, as in English, by subjoining a particle; as נָפַל *to fall*; נָפַל עַל *to fall upon*; נָפַל מִן *to fall off, to depart from*, נָפַל לִפְנֵי *to fall down before any one*. The same verb, without or with one of these particles, may be still varied in its signification, which will depend upon its connection with another word or words. See the signification of *to fall*, in Johnson's Dictionary. It would answer no purpose to give a few more examples on this subject, since the notice of this kind of phraseology belongs to the province of Lexicography. In my Translation of Gesenius's Hebrew Lexicon the various significations of the verbs, occasioned by certain particles subjoined, are regularly inserted, and copiously exemplified.

But it is necessary to observe in the Syntax, that such kind of phraseology does exist in Hebrew, and that it is as essential to a proper knowledge of that language as of the English.

Obs. 5. Intransitive verbs take sometimes a noun in the accusative, derived from the root of the verb; as חָלַם חֲלוֹם *to dream a dream*, Gen. xli. 11. 15; חָגַג חֲגֵג *to celebrate a feast*, Levit. xxiii. 41; נָדָה נֶדֶר *to vow a vow*, 2 Sam. xv. 7, 8.

SECTION IV.

ADVERB, PREPOSITION, CONJUNCTION AND INTERJECTION.

ADVERBS.

ADVERBS are used like adjectives to qualify nouns, and are construed in the following manner.

1. In apposition with the nouns, they are placed more frequently after than before them: e. g. *אֲנָשִׁים מְעָט* *few men*, Neh. ii. 12. See also Isai. xxx. 33: Ps. xviii. 15; Eccles. ix. 14; x. 1. Even in connection with other adjectives; as Neh. iv. 13; and separated from the noun, as in the end of the verse, Isai. xlvii. 9. More rarely before the noun, as in Gen. xviii. 4.

2. In the genitive after nouns: as *דְּמֵי חַנָּם* *innocent blood*, 1 Kings ii. 3; *צָרֵי יוֹמָם* *daily persecutors*, Ezek. xxx. 16; *מְעָט מְתֵי מְעָט* *few persons*, Deut. xxvi. 5. See also Prov. xxiv. 28; Hab. ii. 19.

3. Some adverbs derived from nouns (see 7. p. 210), take prepositions before them: e. g. *אֶל חֲנָם* *in vain*, Ezek. vi. 10; *בְּפֶתְאֹם* *in a sudden manner*, i. e. *suddenly*, 2 Chron. xxix. 36; *בְּיוֹמָם* *daily*, Neh. ix. 19; *בְּכֵה* *in this manner*, i. e. *so*, 1 Kings xxii. 20. So also *בְּכֵן* Esth. iv. 16; Eccles. viii. 10. The repetition of the same adverb denotes intensity; e. g. *מְאֹד מְאֹד* *very much*, Gen. vii. 19; *כָּבִיב כָּבִיב* *all round about*, Ezek. xlii. 15; *מְטָה מְטָה* *deeper and deeper*, *מְעֵלָה מְעֵלָה* *higher and higher*, Deut. xxviii. 43. See also Exod. xxiii. 30.

4. The adverb of affirmation, corresponding to *yes*, is expressed in Hebrew in the following ways: By repeating the words of interrogation affirmatively; as **הַעֲדֹנִי חַי** *is he yet alive?* **חַי עֲדֹנִי חַי** *he is yet alive*, i. e. *yes*, Gen. xliii. 27, 28. By **וַיֵּשׁ וַיֵּשׁ** lit. *it is and it is so*, *yes*, which was given in reply by Jehonadab to Jehu's question, 2 Kings x. 15; by **כֵּן הוּא** *so be it*, *yes*, Josh. ii. 20; by a personal pronoun, as *art thou my son Esau?* and he said, **אֲנִי** *I am*, *yes*, Gen. xxvii. 24.

The adverbs of negations, as **לֹא**, **אַל**, **בֹּל**, **בְּלִי**, and **אֵין** are used in the following constructions.

1. **לֹא** *not*, is used more frequently than any other negative particle, and occurs in the tenses of both moods, and in all other parts of the verb, except in the imperative.

2. **אַל** *not* is used most frequently, as the Greek $\mu\eta$ before the *future* of the second mood, as a conjunction, to express a *prohibition* or *exhortation*, and occurs often in either of the two significations in the Proverbs. If it is to express *entreaty*, *wish*, the particle **נָא** is added; as **אַל-נָא תַעֲבֹר** *pray do not pass by*, Gen. xviii. 3.

3. **בֹּל** *not*, with the first mood, Isai. xxvi. 10. 14; in the signification *lest*, as conjunction, with the second mood, Isai. xiv. 21, is used entirely in poetry. **בְּלִי** is mostly used with prepositions; as **לְבִלִי** *without*, **מִבְּלִי** *because, not*. **בְּלִי** is used before infinitives, and almost continually, whenever the infinitive with a preposition is to be expressed negatively; e. g. **לֹא-אֲכַל** *to eat*, **לְבִלִי אֲכַל** *not to eat*, Gen. iii. 11.

4. **אֵין**, in state of construction **אֵין**, is properly a noun, and signifies literally *non-existence*. It is equivalent to **לֹא יֵשׁ**, and implies the verb *to be* in all its tenses: e. g. **אֵין יְהוָה בְּתַרְבְּכֶם** *Jehovah is not among you*, Numb. xiv. 42; **אֵין יוֹסֵף בְּבוֹר** *Joseph was not in the pit*, Gen. xxxvii. 29. Hence with pron. affixes it forms an entire proposition; as **אֵינְנִי** *I am, was*

not; אֵינְנִי *he is not, he was not*, Gen. v. 24; xliv. 26. When the predicate is a verb, it is generally used with the *participle*, as נָתַן אֵין נָתַן *straw is not given*, Exod. v. 16. See also viii. 17, *ibid.* Deut. i. 32.

Two negatives in Hebrew are used to give more energy to the negation: e. g. אֵין קְבָרִים *because there were no graves in Egypt*. See also 1 Kings x. 21. 2 Chron. ix. 20.

Negatives combined with nouns or adjectives express a privation, and correspond to one of the English prefixes *dis*, *im*, *un*, *less*: e. g. אֵין-אֹנִים *powerless, impotent*; אֵין מְסָפֶר *innumerable*; אֵין דָּבָר *nothing*; אֵין כָּל *nothing at all*; בְּלִי-שֵׁם *nameless, infamous*; hence the two compounds בְּלִיעֵל *useless, worthless*, בְּלִימָה *nothing*. לֹא בָנִים *childless*; לֹא-אֱלֹהִים *not a God, an idol*; לֹא-עַם *not a nation, a rabble*; לֹא חָסִיד *unkind*, לֹא חָכָם *unwise*. The negative אֵי *not*, occurs only in combination with נָקִי, as אֵי נָקִי *not innocent*, Job xxii. 30, and with פְּבוֹד, as אֵי-פְבוֹד in 1 Sam. iv. 21.

The negative interrogation הֲלֹא *nonne?* is equivalent to הִנֵּה *see! behold!* Compare for instance the expression הֲלֹא הֵם כְּתוּבִים *are they not written*, 2 Kings xx. 21; xv. 20; xxi. 17, with הֲנֵם כְּתוּבִים in the passages 2 Chron. xxvii. 7; xxxii. 32; xxxiii. 18; xxxv. 27. Again the interrogative הֲאֵתָה appears to be equivalent to אֵתָה לֹא, from comparing לִי הֲאֵתָה תִּבְנֶה *wilt thou build me an house*, 2 Sam. vii. 5, with the explanatory parallel passage לִי אֵתָה תִּבְנֶה לֹא *thou shalt not build me a house*, 1 Chron. xvii. 4. See also Isai. xxvii. 7; Prov. xxiv. 28; Ezek. xviii. 23, which compare with verse 32.

PREPOSITIONS.

Compound prepositions, in many instances, retain the sense of the simple form, and *vice versâ*, the simple forms do not differ in sense from the compound forms.

Examples of *compound* ones are: **אַחֲרֵי** i. q. **מֵאַחֲרֵי** Jer. ix. 21; Eccles. x. 14. **מֵעַל** i. q. **עַל** Esth. iii. 1; Ps. cviii. 5. **לְמִן** i. q. **מִן** Judg. xix. 30; Job xxxix. 29. Of *simple* ones are: **וְ** i. q. **וְתַחַת** Numb. v. 20; Ezek. xxxiii. 5; which comp. with Hos. iv. 12. **עִם** i. q. **מֵעַם** Hos. xii. 1; Ps. lxxxv. 5. **אֶת** i. q. **מֵאֵת** Isai. xlv. 9. **בֵּין** i. q. **בֵּין** 2 Kings xvi. 14.

CONJUNCTIONS.

Words considered as primitive, derivative, compound conjunctions, with their respective significations, have been already described in Section III. p. 215: it remains therefore only to add here, that the *Vav copulative* is much more extensively used than *and* in English. In the formation of an ancient language, as the Hebrew, it indicates its simplicity to mark merely the connection of ideas by *and*, without expressing those nice distinctions of thought, which are expressed by the use of *causal*, *adversative*, *disjunctive*, and *other conjunctions*. Hence the *Vav copulative* is used in the signification of almost any distinctive conjunction. See examples to that effect in Exod. viii. 1; Deut. iv. 4; Gen. xlii. 10; Ruth ii. 9; Levit. xxvi. 3; Exod. xxi. 15. It would be needless to cite any more, since the various uses of *Vav copulative*, and other words used as conjunctions are best learned from the Lexicon and practice.

INTERJECTION.

The interjections, having been mentioned in Section IV. p. 210, a few remarks only remain here to be made.

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1. Any interjection, expressing a threat, has generally the dative after it; as **וְהָיָה לְיוֹם** *woe to [for] the day*, Ezek. xxx. 2; **וְהָיָה לָנוּ** *woe to us*, 1 Sam. iv. 8, but is also found with the accus. Ezek. xxiv. 6, 8. The interjection **וְהָיָה** is found before nouns in almost any case: e. g. before the accus. Isai. i. 4; the dative, Jer. xlviii. 1. Ezek. xiii. 18; and before the preposition **עַל**, Jer. l. 27. Ezek. xiii. 3.

2. Those deriving their forms from other parts of speech, have after them the cases required by those forms.

3. **הֲלֵיכָה** *far be it!* is construed with **ל** of the person, and **ו** before the action, as in Job xxxiv. 10. See also Gen. xlv. 7, 17. Once with **אִם** and the finite verb, Job xxvii. 5. The fuller construction **לִי מִדְּוָהָהּ הֲלֵיכָה**, is used instead of the simple **הֲלֵיכָה לִי**, as in 1 Sam. xxvi. 11; xxiv. 6; and in a few other passages.

4. **נָא**, expressing *politeness*, and *entreaty*, is generally put after verbs; as Gen. xii. 13. xxiv. 2, 45. With a particle and a verb, it is placed between the two. Gen. xviii. 3. xii. 11. xix. 18.

CHAP. II.

ON THE PECULIARITIES OF THE LANGUAGE.

COMPRISING

1. *Phrases.*
 2. *Ellipsis.*
 3. *Arrangement of Words.*
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SECTION I.

PHRASES.

THE phrases, about to be noticed, are intended to excite the student's attention to the striking peculiarities of the Hebrew Bible. A knowledge of the Hebrew idioms is not only indispensable to the full comprehension of the power of that ancient language, but is the most efficient means of supplying appropriate expressions, for translating any part, from English, or any other language, into Hebrew, whenever occasion may require. But it is not necessary to cite many phrases, since they are fully given and exemplified in the Hebrew Lexicon.

1. The name of God, placed after a noun in the genitive case, exalts the signification of that noun to the highest degree: e. g. **אֱלֹהֵי צִדְקָתְךָ כְּהַרְרֵי אֵל** lit. *thy righteousness is as the mountains of God*, i. e. thy righteousness is as extensive, as the most extensive mountains, Ps. xxxvi. 6; **לְחִרְדַּת אֱלֹהִים** lit. *according to a trembling occasioned by God*, i. e. the most powerful shock, 1 Sam. xiv. 15. The phrases which occur in the following passages— Gen. xxxv. 5; 1 Sam. xxvi. 12; Ps. lxxv. 10; lxx. 10; civ. 16, are to be understood in the same way.

2. The following phrases are of the like tenour, though different in the form of construction: e. g. **בְּרוּכָה אַתָּה לַיהוָה בְּתִי** lit. *be thou blessed of Jehovah my daughter*, i. e. may the greatest blessing attend thee, Ruth iii. 10. See also ii. 20, *ibid.*

The interrogative pronoun **מִי**, **מָה**, **מָה**, (see p. 47.) placed after a noun is to be rendered in the genitive; e. g. **בֶּן מִי אַתָּה** lit. *son of whom*, i. e. whose son art thou? 1 Sam. xvii. 58; **בֵּת מִי אַתָּה** lit. *daughter of whom*, i. e. whose daughter art thou? Gen. xxiv. 23. Thus **מִי**, occurring three times, twice preceded by a noun in the accus. and once in the abl. case, 1 Sam. xii. 3, must be expressed in the genitive. The phrase formed by **לְמִי** before a noun is used in the same signification; e. g. **לְמִי הַנַּעֲרָה הַזֹּאת** lit. *to whom belongs this damsel*, i. e. whose damsel is this? Ruth ii. 5. Gen. xxxii. 17.

3. The phrase formed by **מָה** with **לִי** of the person is peculiar: e. g. **מָה לִי וְלָךְ** lit. *what of me, and what of thee*, i. e. what hast thou to do with me? Judg. xi. 12; 2 Sam. xvii. 10; Josh. xxii. 24; 2 Kings iii. 13.

4. The infinitive **לֵאמֹר** after another verb, in the signification, *saying, as follow, thus*, is used instead of the fuller expression **וַיֹּאמֶר לְ**, as may be seen from comparing **לֵאמֹר** in Gen. i. 22, with **וַיֹּאמֶר לָהֶם** in verse 28, *ibid.*

5. The first person in the sing. or plur. of the second mood with the paragogic termination ח־ , is generally used when an excitement, wish, permission, is to be expressed. E. g. excitement: $\text{אֲנִילָה וְאֶשְׂמְחָה}$ *I will be glad and rejoice*, Ps. xxxi. 18. See also Ps. xxxiv. 2. Lxxi. 22, 23. In the plur. נִלְכָּה , Gen. xxii. 5; xxxiii. 12. Wish: אֲמִיתָה הַפֶּעַם *now I wish to die*, Gen. xlvi. 30. אֵל אֶפְלֶה *let me not fall*, 2 Sam. xxiv. 14; 1 Chron. xxi. 13. See also Ps. xxxi. 2. 18. Permission: נַעֲבֶרָה *let us pass*, Numb. xx. 17. See also Gen. xviii. 5; Ruth ii. 2. By way of entreaty, the particle נָא is added, as in Gen. xliiv. 18, and thus in some of the preceding examples.

6. The verbs קָם *to rise*, פָּקַח *to open*, פָּנָה *to turn*, נָשָׂא *to lift up*, and a few others, form, in their combination with other verbs, the following phrases: $\text{קָמִי שְׂאִי אֶת הַנֶּעֱר}$ *arise, lift up the child*, Gen. xxi. 18; $\text{פָּקַח יְהוָה עֵינָיָה וַיִּרְאָה}$ *open, Jehovah, thine eyes, and see*, 2 Kings xix. 16; פָּנִי וסֵעִי *turn and march*, Numb. xiv. 25; Deut. i. 7; Exod. xxxii. 1; $\text{וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ}$ *Then Jacob lifted up his feet and went*, Gen. xxix. 1; $\text{וַיִּשָּׂא אֶת עֵינָיו וַיִּרְא}$ *and he lifted up his eyes, and saw*, xxxiii. 5, *ibid.* $\text{וַיִּשָּׂא עֶשָׂו קוֹלוֹ וַיִּבְךְ}$ *and Esau raised his voice, and wept*, i. e. cried aloud and wept, Gen. xxvii. 38.

7. The first of two connected finite verbs is often used in an adverbial signification: e. g. אֲשׁוּבָה אֲרָעָה *lit. I will return, I will attend*, i. e. *I again will attend*, &c. Gen. xxx. 31; $\text{וַיָּשָׁב וַיַּחְפֹּר}$ *lit. and he returned, and he digged*, i. e. *he digged again*, xxvi. 18. *ibid.* $\text{וַיִּקַּח אֲבִרָהֶם וַיִּקַּח}$ *then Abraham again took a wife*, Gen. xxv. 1; $\text{לֹא אוֹסִיף עוֹד אֲרַחֵם}$ *I will not have any more compassion*, Hos. i. 6. See also 1 Sam. ii. 3; Job xix. 3; Ezek. xxxiv. 16; Ps. lxxi. 20.

8. So also finite verbs followed by an infinitive, with and without לֵ , are used adverbially: e. g. מְהֵרָה לְמַצָּא *lit. thou*

hast hastened to find, i. e. thou hast found quickly, Gen. xxvii. 20; הֵיטִבַּת לִרְאוֹת lit. *thou hast done well to see*, i. e. thou hast well seen, Jer. i. 12; לָמָּה נִחְבַּאתָ לְבָרַח lit. *wherefore hast thou concealed to flee*, i. e. wherefore didst thou flee away secretly? Gen. xxxi. 27; הִסְכַּלְתָּ עֲשׂוֹ thou hast acted foolishly, verse 28, *ibid*.

9. With the Pleonastic dative after לָךְ *go*, בָּרַח *flee*, as לָךְ לָךְ *go*, Gen. xii. 1; xxii. 2; Cant. ii. 10; בָּרַח לָךְ *flee*, Gen. xxxii. 43; Numb. xxiv. 11; compare the expressions *va t'en, s'enfuit*, in French.

10. Most difficult are the phrases formed by prepositions; for instance בְּ, in the signification *with*, called by the Hebrew grammarians ב' הכלי *Beth of the instrument*, with which; and in the signification *by* or *through*, ב' העוזר *Beth of the agent or power*, by or through which, any object is obtained. Examples of בְּ in the signification of *with*: which I took בְּחַרְבִּי וּבִקְשָׁתִי *with my sword and my bow*, Gen. xlviii. 2; and he smote the ass בַּמִּקֵּל *with the staff*, Numb. xxii. 27. In the signification *through*, are: בָּךְ — בְּשִׁמְךָ *through thee — through thy name*, &c. Ps. xlv. 6; בְּאֱלֹהִים נַעֲשֶׂה חֵל *through God we perform heroic deeds*, Ps. lx. 13; and thus frequently in either of the two examples.

In other instances בְּ is used in the signification of the preposition עִם *with*; מִן *from, of*; עַל *upon*; אֶל *to*; as בִּי תִשָּׂא *when thou dost lend to thy brother*, Deut. xxiv. 10; בִּי אִם הִבַּחְמָה אֲשֶׁר אֲנִי רֹכֵב בָּהּ *save the beast that I rode upon*, Neh. ii. 12; וְהִנֹּתָ בִּבְשָׂר וּבִלְחָם *and that which remained of the flesh and of the bread*, Levit. viii. 32; וַיֵּרֶב בְּרָבֵן *and abode with Laban*, Gen. xxxi. 36. Many other instances might be added, in which it assumes a different signification. See בְּבֶקֶסֶת, Gen. xxiii. 9; בְּחִטָּאוֹ, Deut. xxiv. 16. See בְּ, as well as any other preposition in the Lexicon, where each of them is fully noticed and exemplified.

SECTION II.

ELLIPSIS.

ELLIPSIS is the *direct* or *indirect* omission of some word necessary in a clause to complete the sense. A *direct* omission takes place, when a word expressed in one clause of a proposition is omitted in another, which is particularly the case in the poetic members of parallelism. An *indirect* omission, when a word is omitted and must be supplied, according to the connected sense of the context, without being expressed in any former clause of a proposition.

1. Examples of *direct* ellipses are: אֱלֹהִים שׁוֹפֵט צַדִּיק וְאֵל [שׁוֹפֵט] זֶעַם בְּכָל יוֹם *God judges the righteous, and God [judges] him that blasphemes every day*, Ps. vii. 12; כִּי לֹא לְנֶצַח יִשְׁכַּח אֲבִיוֹן תַּקְוַת עֲנִיִּים [לֹא] תִאֱבָר לְעַד *for the needy shall not alway be forgotten; the expectation of the poor shall [not] be lost for ever*, Ps. ix. 19. Thus וְלֹא תִהְיֶה in- stead of וְתִהְיֶה in Isai. xlii. 7, וְלֹא זִקְנִים instead of וְזִקְנִים in Job xxxii. 9, ought to be understood.

וְאֵתָהּ in Ps. cxlv. 15, ought to be repeated in the beginning of the following verse, 16. In the following passage there are no less than five ellipses to be supplied: יִתֵּן לְפָנָיו גּוֹיִם וּמַלְכִּים [לְפָנָיו] יִרְדֵּי יִתֵּן [גּוֹיִם] בְּעָפָר [אֵל] חֲרָבוֹ [וּמַלְכִּים] כִּקֵּשׁ וּמַלְכִּים [לְפָנָיו] יִרְדֵּי יִתֵּן [גּוֹיִם] בְּעָפָר [אֵל] חֲרָבוֹ lit. *he places nations before him, and kings he subdues [before him], he gives [nations] as the dust [to] his sword, [and kings] as driven stubble [to] his bow*, Isai. xli. 2. In all these cited examples, to which many more might be added, the ellipses are direct, because they are supplied from one part of the sentence to another; except in the

latter passage, where **אל** *to*, is twice indirectly, but obviously, implied.

2. Examples of *indirect* ellipses: **הַמְרִבָּה [לְלָקוֹט]** *he that had [to gather] more*, and *he that had [to gather] little*, &c. Exod. xvi. 18; **וְאֵת הָרָעָה הָדָד [עָשָׂה]** *and besides the mischief that Hadad [did]*, 1 Kings xi. 23; **הִשְׁמַעְנִי מִקְרָנֵי רְמִים עֲנִיתָנִי [וְהִצַּלְנִי]** *hear me [and save me] from the horns of the wild bulls*, Ps. xxii. 22; **אֶעֱצָה [וְאֶשְׁמַח]** *I will counsel thee [and place] mine eye upon thee*, i. e. I will be gracious unto thee, Ps. xxxii. 8. See also Ps. xxii. 22; Lxxiv. 7, 11; cxviii. 5; Lv. 19. In all these cited examples and passages, the ellipses are indirect, because they are not expressed in any other part of the sentence from which they can be supplied. Hence they have been termed by modern grammarians *constructio prægnaus*, i. e. phrases in which the constructions of words imply more than they literally express. To these may be added all phrases in which nouns, pronouns, particles, &c. are indirectly omitted.

Examples of nouns in any case: in the *nom.* **חַמּוּדוֹת** for **חַמּוּדוֹת [אֵישׁ]**, Dan. ix. 23; in the *gen.* **נֶפֶשׁ** for **נֶפֶשׁ [חַיִּי]** or **נֶפֶשׁ [מַחֲיֵית]**, Deut. xxiv. 6; **חַיֵּי הָאָדָם** for **הָאָדָם**, Deut. xx. ix; in the *accus.* eat ye every one **גִּפְנֵי [פְּרִי]**, [the fruit] of his vine, &c. 2 Kings xviii. 31. Thus the objective case is omitted after the verb of **יָלַד** in the sing. and plur. in Gen. xvi. 1; vi. 4; and after **וַתִּלְבַּשׁ**, Esth. v. 1.

Ex. of pronouns: **וַאֲמָרוּ נוֹאֵשׁ** *they said [it] is in vain, desperatum est*, Jer. xxiii. 12; Isai. lvii. 10; **וַיֹּדֵעַ לְשְׁנֵי אָחָיו** *and he told [it] to his two brethren*, Gen. ix. 23; **הַגִּידוּ לִי** *tell [it] me*, ibid. xxiv. 49. See also xxi. 12; Hos. ix. 7. **אֹתָם** or the affix **ם**—*them*, is omitted after **לְהַחְיִית** *to preserve [them]*, Gen. vi. 19, 20. See also Gen. ii. 19; Exod. ii. 25. This is more frequently the case with the *relative* pro-

noun אֲשֶׁר, as יֵשׁ לוֹ [אֲשֶׁר] וְכָל in Gen. xxxix. 4; אֶת־דִּהְדָּהּ, יֵאָבֵד יוֹם [אֲשֶׁר] אֶזְלָד בּוֹ, Job iii. 3; שָׁפַת [אֲשֶׁר] לֹא דַעְתִּי, Ps. lxxxi. 6. See also Ps. civ. 8; 1 Chron. xv. 12.

Ex. of *Participles*: יֹשֵׁב אֶדֶל [וְרָעַד] מִקְנֶה, Gen. iv. 20; כִּי [שְׁתַּר] הָיִין בּוֹנֵד; לִץ [שְׁתַּר] הָיִין, Prov. xx. 1; Hab. ii. 5.

Ex. of *Prepositions*: בְּ, in כִּי [בְּ] שֵׁשֶׁת for [in] *six days*, Exod. xx. 11; וְהָקֹל נִשְׁמָע [בְּ]בֵית פַּרְעֹה and the voice was heard [in] the house of Pharaoh, Gen. xlviii; אֶל or לְ in יָבֹא יַעֲקֹב [אֶל] שְׁלֹם and Jacob came [to] Shalem. See also Ps. cv. 23; 1 Kings iii. 15; 1 Chron. xix. 15; xxi. 4. This is the case with the rest of the prepositions, and with some particles. See p. 210. But it is proper to add in this place, that the preposition אֶל or לְ is frequently supplied by a *paragoge*; e. g. סִכּוֹתָה to Succoth, for אֶל סִכּוֹת or לְסִכּוֹת, Gen. xxxiii. 17; שְׁעֵירָה, *ibid* verse 16. Sometimes both occur, as לְשִׁאוֹלָה, Ps. ix. 17.

Obs. The indirect ellipsis which is to be supplied is not attended with any uncertainty, since it might be easily ascertained from the parallel passages, and from other phrases similarly constructed, although not allied in sense, with the word indirectly omitted.

To the ellipsis belongs also the construction of a verb relating to two subjects, but in which the verb, according to its proper signification, can only relate to one of the two.

E. g. And all the people רְאִים *saw* the thunderings, and the lightnings, and the noise of the trumpet; in which רְאִים *saw* can properly apply to the lightnings only, Exod. xx. 18. See also Gen. xlvii. 19; Deut. iv. 12; Job iv. 10; x. 12; Esth. iv. 1.

The following construction, grammatically termed *Hendiadys*, is applied to the combination of two nouns by *and*, but which are to be solved as if placed in a state of construction.

E. g. וְהָיוּ לְמוֹעֲדִים *and they shall be for signs and for seasons*, &c.; i. e. for signs of seasons, days, &c. Gen. i. 14; *I will multiply* הַיָּרִיבֶיךָ וְהַעֲבוּיֶיךָ *thy pains and thy conception*, i. e. the pains of thy conception, Gen. iii. 16; חֲלִיפוֹת וְצָרָא *misfortunes and a host*, i. e. a host of misfortunes, Job x. 17; דְּמָמָה וְקוֹל *stillness and a voice*, i. e. a low voice, as דְּמָמָה קוֹל in 1 Kings xix. 32. See also Jer. xxix. 11; 2 Chron. xvi. 14.

SECTION III.

ARRANGEMENT OF WORDS.

THE following rules and observations, concerning verbal arrangement in Hebrew, are founded on the practice which generally prevails in the historical style of the Old Testament. In the religious, moral, prophetic, and particularly in the poetical style, the collocation of words appears to be frequently regulated by the intention of giving energy to the expression.

Rule I. The verb is commonly placed before the nominative, in the commencement of an entirely new narration: e. g. בְּרָא אֱלֹהִים בְּרֵשִׁית בְּרָא Gen. i. 1. See also xv. 1. 18; xlv. 1,

ibid. Exod. xiii. 17; xv. 1. Jer. xxvi. 1. xxvii. 1. In these cited passages, the verb precedes the nominative, the narration being entirely new.

The verb maintains the first place, because it includes the personal pronouns of the nominative case. Hence the pronoun is not added to the first and second person of the verb, unless by way of emphasis. But to the third person, where the name of the subject must be added, when unknown, or when repeated, the verb according to the preceding rule must be placed first.

Rule II. The verb is placed after the nominative, and the latter has *Vav* copulative prefixed, in the commencement of any resumed historical narration, which has been interrupted by intervening paragraphs: e. g. וַיְהִי בְּיָמֵי שָׁרָה Gen. xxi. 1; וַיֹּסֶף הַיָּרֵד מִצְרָיִם xxxix. 1. See also Gen. iv. 1; xxiv. 1, *ibid*.

Rule III. The verb is always placed before the nominative of any sentence when the same narration is continued: e. g. the verbs וַיֵּקְרָא, וַיֵּרָא, וַיֵּאמֶר are placed before the subject אֱלֹהִים in Gen. i. 3, 4, 5. See also the remaining verses, used in the continuance of the narration, in the same Chapter.

Obs. 1. The verb used in the beginning of any distinct or resumed narration is always in the simple form, i. e. a leading verb. With respect to the name leading verb, see p. 241, line 24.

Obs. 2. The verb used in the continuance of one and the same narration is commonly in a connective form, i. e. a verb of the first or second mood with *Vav* copulative prefixed.

Obs. 3. It is peculiar to the Hebrew, that any historical narration, whether connected, or unconnected, with the preceding one, frequently begins with וַיְהִי which sometimes appears to be superfluous. See examples of unconnected narrations in Gen. xiv. 1. xxi. 22; xxii. 1. xli. 1. Of connected ones, see Gen. xi. 1, 2. xvii. 1.

Rule IV. The position of the objective case is regulated by the preceding rules; e. g. when the verb precedes the nominative, the objective case is commonly placed after the nominative; as in Gen. i. 1. 7. 16. 21. But when the verb succeeds the nominative, the objective case is placed after the verb.

Rule V. The place of the adjective is always after the substantive. But this has been already twice remarked and fully exemplified in Section iv. p. 334, and in *Obs.* p. 233, to which the student is referred. When the adjective forms the predicate, in which case it implies the verb *to be*, it generally precedes the noun. See remark and examples in p. 233, line 5 to 7.

Rule VI. When two clauses in a sentence, or in two successive sentences, are opposed to each other, the alternate form of the verb appears to be used: e. g. וְהָיָה הַבָּלִי—וְהָיָה הָהָרִי Gen. iv. 2; וַיַּעֲקֹב הָהָרִי—וַיַּעֲקֹב הָהָרִי xxv. 27. See also Gen. i. 5. 10. Examples of such two clauses, in two successive sentences, are וְהָיָה הָהָרִי וְהָיָה הָהָרִי in verses 2 and 3, Mal. i. See also verses 3 and 4, 4 and 5, in Gen. iv. It will be seen from the cited examples and passages, that the verb with *Vav* copulative, used in the first clause, always precedes, and the verb in the simple form, succeeds the noun. But it is proper to remark, that these two forms of the verb are also alternately used where the clauses in a sentence form no opposition. See for instance 1 Sam. vii. 15, 16, 17.

With the exceptions stated in the preceding rules and observations, words in a sentence, and in any subordinate members of a sentence, are generally in the historical, and not unfrequently in any other style, so naturally arranged, that their position does not stand in need of any explanation. Examples of passages, which almost entirely correspond with the verbal ar-

rangement in English, are so frequent, that it will suffice to refer only to the few short and extensive verses cited in full, or referred to, in pp. 41, 42, when treating of the power of the accent.

By the way of emphasis, a noun in any case, may precede the verb, and begin a clause or sentence.

Examples of nouns, in the nominative are: **וַאֲבִימֶלֶךְ לֹא** *but Abimelech had not come near her*, Gen. xx. 4; **וְהָאֱלֹהִים** xxii. 1. See also **יְדֵינוּ** *our hands*, &c. Deut. xxi. 7; Ps. xxxiii. 10. 20; xxxv. 17; xxxvi. 6; Isai. xlii. 6. In the accusative: **כִּי אֶתְּךָ רָאִיתִי** *for thee I have seen*, Gen. vii. 1; **וְאֵת אֶת־דִּמְכֶם** Gen. ix. 5; **אֶת קִשְׁתִּי**, verse 14, *ibid.* See also Deut. xviii. 15; xxx. 11; Ps. cxxxix. 3. 5; Job x. 11, 12. In the dative: **אֶל הָאִשָּׁה אָמַר** *to the woman he said*, Gen. iii. 16; **וְלָאָדָם** verse 17. See also Ps. cxx. 1.; Job xxxv. 8. In the ablative: **מִפְּנֵי שִׁיבָה** *from heaven*, Deut. iv. 36; **בְּדִבַּר יְהוָה** *by the word of Jehovah*, Ps. xxxiii. 6. See also Ps. lxviii. 27; xvii. 2; xxxi. 6. 16. The same applies to pronouns and particles.

APPENDIX

CONTAINING

ADDITIONAL REMARKS ON THE ACCENTS.

THREE uses have been ascribed to the accents:

1. To regulate the tone of the voice in chanting the sacred text. The Hebrews have attached certain musical notes to each accentual mark; according to which they still continue to chant the Scripture in their public service, as may be seen in Jablonskii Præf. ad Bibl. Hebr. §. 24; or in Bartolocii Bibliotheca Rabbinica, T. IV. p. 427. As musical signs, the accents are called נְיָוֹת which properly signifies *a stringed instrument* of music; and in that signification it is often used in the titles of the Psalms, iv. vi. Liv. נְיָיָה in the singular signifies, *music on a stringed instrument*, Lam. iv. 14; also, *a song*, Ps. Lxxvii. 7. This purpose being solely connected with the ritual of the Jews, and not having the least effect on the sense of the Scriptures, can be of very little use to the Student. Thus the chanting of the Koran, which corresponds to that of the Scripture,

is confined to the ritual of the Mahomedans, and has no other influence on the Arabic language.

2. To mark the accented syllable in a word; and for that purpose any accent of whatever form and power is indiscriminately used. (See Tab. I. II. p. 35. to 38.)

With respect to the situation of the Accents, see the rules and examples in Sect. v. pp. 95. to 110.

3. To divide sentences into their respective members, and to subdivide the words of each member, according as they are connected or unconnected with each other in sense. With this design they are called *מַעְמֵי מִקְרָא* or *מַעְמֵי* *the sense of the text*; i. e. they explain the connected sense of the sacred text according to the interpretation of the Accentuators. The accents to that effect have been divided into disjunctives and conjunctives.

The first of the two tables in pp. 35, 36, represents the forms and names of the disjunctive accents in prose. The nineteen disjunctives comprise in reality only twelve disjunctive accents; since seven of them, being used to disjoin or separate one word from another in a member of a sentence, are included in the twelve; as will be pointed out in the observations on the following table, together with the examples showing the power and the order of the consecution of the accents.

The conjunctives, which are all equivalent, are found in the following connection with the disjunctives: מִן precedes all other disjunctives, except סֶלָה and טָפֹחַ; מִרְפָּד precedes פֶּשֶׁט; קֹמָא precedes אֹלָא and גֵּרָשׁ; דִּרְגָא precedes תְּבִיר; מִרְכָּא precedes סֶלָה and קֶרְנִי פִּרְדָּה precedes יָרֵחַ; טָפֹחַ.

The second table, in pp. 37, 38, represents the disjunctives and conjunctives in Poetry. The prevailing regularity in the order of those accents, by which the parallelisms in a sentence are marked, requires only to be illustrated by examples.

The poetical accents are only attached to the books of the Psalms, Proverbs and Job. The prosaic, to all the rest of the books.

A TABLE EXHIBITING THE RANK AND POWER OF THE ACCENTS,
IN THEIR ORDER OF CONSECUTION, AS WELL IN SHORT, AS IN
LONG VERSES.

DISJUNCTIVES.	CONJUNCTIVES.	SECONDARY DISJUNCTIVES.		
		MINOR.	GREAT.	GREATER.
EMPERORS	מְרַקָּא	טפּהאַ	זקף קטן	זקף קטן
	מוֹנַח	טפּהאַ	זקף קטן	זקף קטן
KINGS	מוֹנַח	זרְקָא	רביעי	זקף קטן
	מוֹנַח	פּשטאַ	רביעי	זקף קטן
	מְרַקָּא	תבִּיר	רביעי	זקף קטן
	מוֹנַח	א. ג. ג.	ת"ג	ז. ר. פ.
DUKES	מוֹנַח	א. ג. ג.	ת"ג	ז. ר. פ.
	מְדַפֵּד	א. ג. ג.	ת"ג	ז. ר. פ.
	דְּרַגָּא	א. ג. ג.	ת"ג	ז. ר. פ.
	קְדַמָּא	ת"ק	פֿור	ז. ר. פ.
COUNTS	מוֹנַח	מוֹנַח	פֿור	ז. ר. פ.
	מוֹנַח	מוֹנַח	פֿור	ז. ר. פ.

The preceding table, which is copied from a Hebrew Grammar, entitled תלמוד לשון עברי, composed by one *Jehuda*

Leb Ben Zeb, is divided into four divisions, each containing five columns. The columns in each division point out the relative rank and power of the accents, together with the order in which they usually succeed each other. The terms **DISJUNCTIVES** at the head of the first column, and **SECONDARY DISJUNCTIVES** at the head of the third, fourth, and fifth columns, have been preferred to *Distinctives*, *Secondary Distinctives*, used by the Hebrew Grammarian, as being, according to the tenor of the author's own remarks, more suitable to the subject under consideration.

The first column beginning from the left, headed by the word **DISJUNCTIVES**, shows that the two accents called Emperors, as סִלּוֹק and אֲתַנָּה, are distinguished by their superior power of pause from the succeeding ones called Kings, as סִגּוּל, &c. The latter, similarly distinguished from those called Dukes, as וִרְקָא, &c. The latter again from those called Counts, as פְּזוּר, &c.

It has been already remarked (Sect. ii. p. 40. line 10.), that when a sentence or verse in prose consists of three members, סִגּוּל will mark the first, אֲתַנָּה the second, and סִלּוֹק the third or last member. It has also been remarked in the same page, and exemplified in p. 41, that as a verse may consist of two members, or one member only, those accents must be used which have the greatest power. Thus אֲתַנָּה and סִלּוֹק will be used in a verse of two members; and סִלּוֹק, if the verse consist of one member only. These three accents, which, on account

of their superior power of pause, are never repeated in a sentence, may be termed *distinctive* accents, in contradistinction to the remaining *disjunctive* ones, which may be repeated, omitted, or used once only, according to the length or shortness of the verse.

The second column, headed by the word **CONJUNCTIVES**, shows that each of these accents will be found to precede its corresponding disjunctive one in the first column. Thus the conjunctive מְרַכָּא will precede סְלוֹק and טַפְחָא; מוֹנֵחַ will precede אֲתַנְחָא, סְנוּל, and several others, as pointed out by the table; מְדַפְּךְ will precede פִּשְׁמָא, and so of the rest of the conjunctives.

The third column, headed by the word **MINOR SECONDARY DISJUNCTIVES**, shows that each of them will precede its corresponding disjunctive one in the first column. Thus טַפְחָא will be found before סְלוֹק and אֲתַנְחָא; זֶרְקָא before סְנוּל, and so of the rest of the minor second disjunctives.

Obs. It may be proper to repeat once more, that the conjunctive accents are always used to combine one word with another, in each member marked by one of the disjunctives. The minor secondary disjunctives are generally used to disjoin or separate one word from another in each member. Which of the two, i.e. whether the conjunctive or the minor secondary disjunctive is to precede its corresponding disjunctive one, depends on the word being connected or unconnected in sense with the one immediately succeeding it.

The fourth column, headed by GREAT SECONDARY DISJUNCTIVES, shows that its accents are superior to those in the third. Thus זֶקֶף קָטָן is superior to טַפְחָא, and רִבְעִי in that column to זֶקֶף in the third; and so the rest of the great secondary disjunctives are superior to the minor ones.

The fifth or last column, headed by GREATER SECONDARY DISJUNCTIVES, shows that its accents are superior to those in the fourth. Thus זֶקֶף קָטָן is superior to the repeated one, and to רִבְעִי in the fourth, and of course superior to טַפְחָא and to זֶקֶף in the third column; and so are the rest of the greater to the great secondary disjunctives.

The Author, from whom the preceding table is taken, adduces two instances in explanation of the terms GREATER, and STILL GREATER, which he has used under the head SECONDARY DISJUNCTIVES in the fourth and fifth columns. The first instance applies to the *greater* disjunctive in the fourth column: וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל, Exod. i. 12. The *secondary disjunctive* accent on וַיִּקְצוּ is superior to the succeeding one under מִפְּנֵי, but it is less in rank than the accent under יִשְׂרָאֵל, which is a *disjunctive*, in fact, one of the *greatest disjunctives*. The *secondary disjunctive* accent, as the one on וַיִּקְצוּ, is therefore termed, by the author, יִתְרָ GREATER, i. e. greater than the succeeding one.

The second, applies to the *still greater* in the fifth column: **וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ**, Numb. xxi. 9. The secondary disjunctive under **מִי** is less in rank than the one under **הָאֵלֶּה**, but the secondary disjunctive on **וַיֹּאמֶר** is greater than the one under **מִי**, and the one under **הָאֵלֶּה**. The secondary disjunctive under **מִי** is therefore termed by the author **פחות** MINOR OR LESSER; and the one on **וַיֹּאמֶר** STILL GREATER. And the same author further remarks, that in every instance where a *still greater* secondary disjunctive occurs, the *minor* one between is not at all regarded; for if the accent **זקף גדול** under **וַיֹּאמֶר** were only greater than the accent **תביר** under the word **מִי**, it ought to have been marked with a **רבעי**, which is the proper superior secondary disjunctive in rank to that of **תביר**. But being also greater than the accent **טפהא** under the word **הָאֵלֶּה** (and of course greater than the one under **מִי**), it is therefore marked with **זקף גדול**, which secondary disjunctive is *still greater* than the **טפהא** according to the order of consecution in the Table. Hence the terms MINOR, GREATER, STILL GREATER, used by the author under the head of the SECONDARY DISJUNCTIVES in the last three columns.

The preceding two instances apply to the superiority of the secondary disjunctives to each other in rank. The following one, the author applies to the superiority of these accents

to each other by position: e. g. **כִּי אָמַר גַּר הָיִיתִי**, *Exod. ii. 22.* The accent **זָקַף קָמֵן** on **אָמַר** is superior to the same on **הָיִיתִי** by position, i. e. by preceding the one repeated; for it is a principal rule that when the *same* secondary disjunctive accent is repeated, the first is always superior to the succeeding one so repeated.

The following instance applies to a secondary disjunctive superior to one in rank, and to another by position: **הַקְטָרֶת וְאֶת־בְּדִיּוֹ וְאֶת שֶׁמֶן הַמִּשְׁחָה**, *Exod. xxxv. 15.* The accent on the word **בְּדִיּוֹ** is superior in *rank* to the preceding one, on **הַקְטָרֶת**, and likewise superior by *position* to the succeeding repeated one, on **הַמִּשְׁחָה**. But a *minor* secondary disjunctive is never superior to a *great*, and a *great*, to a *greater* secondary disjunctive, by position. These are the remarks of the Author, and with whom all other eminent writers on this subject agree.

The secondary disjunctives whether in *rank* or by *position* are never equivalent, much less superior, to any of the three disjunctive accents, viz. **סֵלֶק**, **אֶתְנָה**, and **סִגוֹל**, each of which, by its power of pause is, by way of prerogative, used to mark the respective members; and so, is *never* repeated in a sentence. But the secondary disjunctives being only used in separating one word from another in a member, are occasionally repeated, or omitted, as the sense of the passage may require.

A secondary disjunctive, equivalent to another, as זקף to גִּדּוּל; גִּרְשִׁים; פִּשְׁטָא to יִתִּיב; רְבִיעִי to שְׁלֹשֶׁת; זקף קטן to גִּדּוּל to תְּלִישָׁא קֹטְנָה; תְּלִישָׁא גְדוּלָה; אֲזֵלָא; גִּרְשִׁי to קֶרְנִי פֶרָה; and תְּלִישָׁא גְדוּלָה or פֹּר, supplies the place of the one to which it is equivalent. Some of such secondary disjunctives occur frequently, others more rarely. Thus שְׁלֹשֶׁת is only found seven times in the prosaic books with פָּסִיק after it at the beginning of a verse; but more frequently in the poetic ones.

Obs. 1. The cited Author (who is only treating on the *prosaic* accents) has inserted all secondary disjunctives in his first table, and omitted *some* of them in the second table exhibiting the *consecution* of the accents; but remarks that שְׁלֹשֶׁת, with פָּסִיק after it, occurs, instead of רְבִיעִי, only seven times; and on account of its rare occurrence it is not considered as a regular accent. So also יֶרֶח is inserted as a conjunctive to קֶרְנִי פֶרָה in his first, and *both* omitted in his second table, on account of their rare occurrence in prose. That the accent סְגוּל is also considered as one of the greatest disjunctives, is evident from his remark on סְגוּל in fol. 192. and 199. In the same page זקף קטן or its equivalent גִּדּוּל, is considered, with the exception of סְגוּל, the superior of all secondary disjunctive accents. See also his remark in fol. 198, beginning with the word וידעת, &c. It is an inadvertency on the part of those Grammarians, to have copied the same table, and made observations on it, without reading the preceding and succeeding remarks of the Author himself.

Obs. 2. The three accents on the word זָקֵן in the first column under the head **DISJUNCTIVES**, classed among the **KINGS**, show that the author considers גְּדוֹלָה זָקֵן always equivalent to קֵטָן זָקֵן, and פֶּשְׁטָא with קֵטָן זָקֵן when found on one word.

Obs. 3. The accents called גְּרֵשׁ, גֵּרָשׁ, and אֲזֵלָא, are abbreviated by the three initial letters ג.ג.א in the third column, second division, under the head **MINOR SECONDARY DISJUNCTIVES**. The accent תְּלִישָׁא גְּדוֹלָה is abbreviated by the two initial letters ג.ת in the fourth column. The accents רַבִּיעִי, פֶּזֶר, and זָקֵן קֵטָן, are abbreviated by the three initials פ.ר.ז in the fifth column. All these initial abbreviations are repeated instead of the respective names of these accents in some columns of the third and fourth divisions.

Having explained the accents according to the order of precedence, and the initials used in the table, as intended by the above-named Author, the instances about to be given will exhibit the words in a sentence or verse, to which the accents are attached, succeeding each other according to rules laid down in the above table. But before instances are given, it is necessary to add, that it is not to be supposed that the accents attached to the words in a verse follow in all cases the rule of the table; this the Author by no means intends to maintain, for the following principles:

1. The **MINOR SECONDARY DISJUNCTIVES** attending on, or preceding, those termed **EMPERORS**, **KINGS**, are never, with the exception of פֶּשְׁטָא, used alone.

2. Each accent classed among the EMPERORS and KINGS, may be used alone, i. e. without its attendant, except סגול, which never occurs without זרקא.

3. Any CONJUNCTIVE with its corresponding DISJUNCTIVE accent may begin a verse.

Instances of the Order of Words according to the Accents, in exemplification of the preceding Table.

The first instances apply to the order of accents attached to words in verses of one member; לֹא תִחִיָּה מִכָּשֶׁפָּה lit. *a sorceress, thou shalt not suffer to live*, Exod. xxii. 17; יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ *Jehovah bless thee, and keep thee*, Numb. vi. 24; שְׁלֹשׁ רְגָלִים תָּחֹג לִי בַשָּׁנָה lit. *three times, thou shalt keep a feast unto me, in the year*, Exod. xxiii. 14; חֵלִי לֹא תִהְיֶה *even a poor man, thou shalt not countenance in his cause*, verse 3, *ibid.* In the first of the four instances, the order of the accents, attached to the three words, corresponds to the consecution of the accents of the first three columns, in the first line. In the second, third and fourth instances, the accents attached to the last three words are the same, but the two accents under the two words preceding סלוק are inverted, according to the Observation made in p. 283.

Obs. 1. The word מִכָּשֶׁפָּה which begins the verse in the first instance, being in the accusative, is by way of emphasis placed first;

the order of accents in the first three columns of the fourth line. The accent **מהפך** under the word **כִּי** is the conjunctive to **פֶּשֶׁט** on the word **הַשְׁחַד**, as may be seen from the second column in the eighth line. **מִשְׁפָּט אֶחָד יִהְיֶה לָּכֶם בְּגֵר כְּאִזְחָר** **אֶל־הֵיכֶם יְהוָה כִּי אֲנִי יְהוָה** lit. *one law shall be unto you, as well for the stranger as for the native: for I am Jehovah your God*, Levit. xxiv. 22. In this instance, the accents attached to the words, with the exception of the accent under **כִּי**, are exactly the same as those attached to the words in the preceding; but they differ from the former in their order of consecution: the order of the first four accented words in the latter verse corresponds to the four intermediate ones in the former; the intermediate three in the latter, to the first three of the former, but inverted; and the last three words, to the last three of the former, but inverted. The accent under **כִּי** is the *minor* secondary disjunctive **תביר** to **טפחא** under the word **יְהוָה**, as may be seen from the third column in the fifth line.

The third instances contain verses of three members, formed by **סלוק**, **אתגח** and **סגול**: e. g. **וּמִפְרֵי חֵצֵץ אֲשֶׁר בְּתוֹךְ-הָעֵץ** **וְלֹא תֹאכְלוּ מִפִּנֵּי וְלֹא תִגְעוּ בּוֹ בְּדֹרְתִמְתָּן** **אָמַר יְהוָה** *but from the fruit of the tree, which is in the midst of the garden, God has said, ye shall not eat of it, neither shall ye touch it, lest ye die*, Gen. iii. 3. The order of the first four accented words (the two words **בְּתוֹךְ-הָעֵץ** connected by a

hyphen being considered as one) corresponds to the order of the accents in the first three columns of the third line; the order of the intermediate five, from [ִ]אָמַר to מִמֶּנִּי, to the order of accents in the four columns of the fourth line; the succeeding three, to the first three columns of the second line; the accent under וְלֵא is the conjunctive of טַבָּחָא, and not of אַתְנָח. The last two words פְּרִתְמָתָן connected together by a hyphen, being considered as one, are marked with סִלֵּק, the final pause accent.

Obs. 1. The accent סִלֵּק under the two preceding words is without its antecedent minor secondary disjunctive. But this is frequently the case with any disjunctives called Emperors, Kings, as has been already remarked in p. 289. No. 2. Additional examples with (—) are וַיְמִית, Gen. v. 5; with (—), וַיֹּאמֶר, Gen. xxiv. 34.—Any such accent will be found attached to nouns by way of emphasis, as to אֱלֹהִים, Gen. i. 1; to אֲבִי, iv. 20, 21, *ibid.* To a verb forming a proposition, i. e. implying the subject, object, and copula, as, to וַיֹּאמֶר, Gen. iii. 11, 12; to וַיִּסְעֵי, Gen. xxxv. 5.

Obs. 2. The accents called conjunctives will be found to connect one noun with another, either in apposition, or in a state of construction; to connect a substantive with its adjective, or verb; the verb with its negation, &c. Anything which in its nature is allied to another, is marked with a conjunctive accent. See examples in Exod. xxv. 3; xxviii. 4; Gen. xxxii. 6; Deut. xxviii. 51. The choice of the preceding conjunctive depends on the subsequent disjunctive.

Obs. 3. It will be seen from reading the Hebrew text with attention, that three words are very rarely connected together without a disjunctive between them. The only exception is the conjunctive מִנַּח, which is found under several words preceding the one marked with either of the three equivalent accents תְּלִישָׁא קִטְנָה, תְּלִישָׁא גְדֻלָּה, and פֹּזֵר, called Counts. Words thus marked with מִנַּח before the one with פֿ, see in 1 Sam. ix. 13; 1 Chron. xxvii. 1; or with תִּ"ג, see 2 Kings xviii. 14; or with תִּ"ג, 1 Kings ii. 5. The accent קִרְנִי פֹרֶה, which is sometimes used instead of פֹּזֵר or תִּ"ג, is likewise preceded by several words marked with מִנַּח, as in Ezra vi. 9. The accent פֹּזֵר is also found in succession under several words, without being preceded by its disjunctive מִנַּח, as in 1 Chron. xvi. 5.

ON THE POETICAL ACCENTS.

The Poetical Accents are attached to the whole book of Psalms תְּהִלִּים, to Proverbs מִשְׁלֵי, and to Job אֵיּוֹב, beginning with the third verse of the third chapter, and ending with the fifth verse of the forty-second, the final chapter. These books are termed by way of abbreviation אֲמַת, "a word formed from the initials of their names. Some of the accents in Poetry differ in their form and order of consecution from those in prose, as may be seen from the second table in pp. 37, 38.

The disjunctive accents סלוק, אתנח, מהפך are of the utmost service; they being used to divide a sentence into its parallel members. Sometimes the secondary disjunctive רביעי is used for the same purpose. The conjunctives and the rest of the secondary disjunctives are of very little importance; particularly as the sentences and their respective members are shorter in Poetry than in Prose. The following examples will illustrate the preceding remarks.

EXAMPLES. Ps. i. 1, 2, 3.

אֲשֶׁרִי הָאִישׁ אֲשֶׁר | לֹא הָלַךְ בְּעֵצַת רָשָׁעִים
וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
וּבְמִשְׁבַּל יָצִים לֹא יִשָּׁב

כִּי | אִם בְּתוֹרַת יְהוָה חָפְצוֹ
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלִיָּה

וְהָיָה כְּעֵץ שְׁתוּל עַל-פְּלִי-מָיִם
אֲשֶׁר | פָּרְיוֹ יִתֵּן בְּעֵתוֹ
וְעָלָהוּ לֵאמֹר
וְכָל אֲשֶׁר-יַעֲשֶׂה יַצְלִיחַ

The first example exhibits a verse of three parallel members; the first of which is marked by the disjunc-

tive accent ($\overset{\curvearrowright}{-}$); the second by ($\overset{\curvearrowright}{\underset{\cdot}{-}}$), and the third by ($\overset{\curvearrowright}{-}$). The second presents a verse of two members, the first of which it marked by a ($\overset{\curvearrowright}{-}$), and the second by ($\overset{\curvearrowright}{\underset{\cdot}{-}}$). The third presents a verse of four parallel members; the first of which is marked by the disjunctive accent ($\overset{\curvearrowright}{-}$), the second, by the secondary disjunctive ($\overset{\curvearrowright}{\underset{\cdot}{-}}$), the third, by ($\overset{\curvearrowright}{\underset{\cdot}{-}}$), and the fourth, by ($\overset{\curvearrowright}{-}$). See additional examples of verses of one, two, and three members, in p. 42, under the head Examples in Poetry.

It is singular, that *the prose accents* are attached to the poetical portions of the rest of the Bible. The accents there used to mark the parallel members in a verse, are ($\overset{\curvearrowright}{-}$), ($\overset{\curvearrowright}{\underset{\cdot}{-}}$), and ($\overset{\curvearrowright}{\underset{\cdot}{-}}$). See, for instance, the Song of Moses, Exod. xv. The Prophetical poems, Deut. xxxii. xxxiii. Isai. &c. It is remarkable, that the accent ($\overset{\curvearrowright}{\underset{\cdot}{-}}$), so frequently used in prose, to mark the first of the three members of a verse, appears to be excluded from the poetical style, although all the other prosaic accents are used.

The system adopted by the Accentuators, in arranging the accents from the word at the end of a verse to that at the beginning, being entirely the reverse of the order of writing and reading, appears to be inconsistent with the original purpose for which the accents were intended to be attached to the words.

It is generally admitted, that the accents were originally added to the text for pointing out the connected and unconnected sense of one word with another. They must therefore have been added to the words according to the regular order of writing and reading. Moreover each verse must have been first divided into its respective members, since the insertion, repetition, and omission of the conjunctives and secondary disjunctives depend on the number of words in a member; and the fact is, that by dividing the words in a verse from the right to left, the consecution of the accents may not only be more easily ascertained, but also the reason why so many accents have been used in explaining the sense of the text. The accentuators have seldom connected three words together, without a disjunctive between them; and being anxious to prevent the meaning of any two words from being confounded with that of the succeeding ones, different accents were employed for that purpose. The disjunctive, with its minor and conjunctive accents, are used in verses consisting of short members; but in verses of long members, where additional words are introduced to define or explain the nominative or objective case, or some other part of a member, the great and greater secondary disjunctive will be used in addition to the three usual ones above-mentioned.

ERRATA.

PAGE	LINE	ERROR.	CORRECTION.
7	18	gŭrave	gŭrace
—	—	grave	grace
—	21	בְּלֹא	בְּלֹא
—	—	בְּלֹא	בְּלֹא
10	8	שׁ שׁ	שׁ שׁ
11	2	גִּי	גִּי
25	11	o-holi	o-höli
28	14	פְּרִי	פְּרִי
39	20	word	vowel

PAGE	LINE	ERROR.	CORRECTION.
70	8	הִלְמִדְנִי	הִלְמִידְנִי
102	8	<i>first</i>	<i>final</i>
103	1	אַתָּה	אַתָּה
132	2	p. 52.	p. 50.
145	8	line 23, &c.	line 27, &c.
152	2	line 3.	line 13.
162	3	to 83.	to 85.
202	19	dele comma between דָּגֶשׁ חֶזֶק.	

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